Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

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THE ATOMIC ERA

"At the birth of each new Era, with a recognizing start,
Nation wildly looks at nation, standing with mute lips apart . .
For mankind are one in spirit, and an instinct bears along,
Round the earth's electric circle, the swift flash of right or wrong . .
In the gain or loss of one race all the rest have equal claim"

Selected lines from The Present Crisis, written by James Russell Lowell in 1846 — *Crocker-McElwain Company*

August 2, 1950

FROM COVER TO COVER

Mr. William W. Reid of the Board of Missions and Church Extension of The Methodist Church in New York City outlines the PLAN FOR THE TOWN CHURCH. Page 3

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READERS WRITE

No Brickbat

You get enough brickbats, so here is something else. Your editorial, "Underground Movements" (Z.H., July 12th), was just the thing to appear in the same issue as Martin Niemoeller's "German Unity and Peace." For Niemoeller may not realize it, but the division of Germany is the best thing in the world to prevent Nazism from gaining the upper hand. Neither part of Germany, as now divided, could possibly be strong enough to succeed in another aggressive war; and three times in 80 years Germany has been guilty of such aggression, and brought on herself and the world misery beyond all calculation. We have had enough. The right thing is to keep her divided so she cannot conquer.

EARL B. HURLBURT,
E. Cleveland, Ohio.

Glad For Brightman

It is good to have someone as highly respected and as intellectual as Dr. Brightman write what he did in his letter to the bishops in the June 14th issue of the HERALD. As a very obscure member of the Federation I was very much surprised and disappointed over "the injustice of the bishops' irresolution."

MRS. WM. BEAL,
Delaware, Ohio.

"Brothers Of The Way"

"Brothers of the Way" (Z.H., July 5th), is a heartening experiment in these days when great books are so often considered old-fashioned and when so many persons think they are most condescending if they listen by the radio to even a small, chopped-down and distorted version of a great book. Only the other day a contributor to a local newspaper said that young people are now discovering what older people have known all along—that "Pilgrim's Progress" and "Moby Dick" are hopelessly dull. I am truly sorry for anyone who cannot find pleasure in the masters and who is unaware that a book is a classic not because it is dull but because it is thrillingly interesting to one who approaches it with an open and humble mind.

Let us have more attention to these old Christian masters and less to some of the current Godless books based on atheistic ideals, Godless marriages and more Godless divorces.

HELEN M. PORTER,
Rumford, R.I.

No Shanty Town

What can be done about this Methodist Shanty Town? (See Z.H., June 28th.)

Would there be any campmeeting grounds were it not for the hard-working cottage owners who pay their taxes and land leases? You are wrong in saying that we are tax free. Who is tax free today? If your article means us here at Asbury Grove, we are very much disturbed over it.

This Grove could have been made one of the beauty spots for Methodism. I agree with you that any member of an association that is not for the organization it represents can hinder the program of that organization, whether it be The Methodist Church or otherwise.

We ladies of this Grove have given of our time and money to help in the improvements, both sanitary and religious here. We have sent young people to its institute who otherwise could not have attended. Personally I have a daughter who is in religious work today and she can truthfully say that she owes her understanding of God and her religious attitude to one Christian teacher who taught in the Sunday school here at the Grove. She always had a feeling t when she entered these gates she was s and she believed and trusted those folks w dwelt on these grounds.

There may be some that are not as we a but who are we to judge? We are here help and to give a lift to the fallen. We to feed the hungry and give shelter to t homeless. They are all about us, and Me odists should be big enough to boost t good they see being done under the na of Methodism. Why allow to be printed su an article as "Methodist Shanty Towns Already a good Christian Methodist in t Grove has declared that she is ashamed own the name of Methodist after readi that article.

Good morals are priceless and a care eye should be kept on our young peop Our Guide Posts at the corners of the ro may show them the way. Then it is up them, for they cannot take the guide p with them.

Do our biased rules on ground regulatio keep us down? Most of us women resent t "slovenly housekeeper" phrase. The ma might be over the door of some that cou do better, but the amount of land we c acquire for such an enormous sum on lease is so small in area, it hardly holds building in which to keep house proper

I think the materials in our church buil ings on these grounds would amount to vast sum were they to be purchased toda Yes, the first two streets in this Grove ha year-round dwellers. They are good Chr tian people and have no other homes.

I understand if this Grove is ever sol the profits will be placed in a fund for o retired Methodist ministers. I do hope this time is near at hand that as Methodist their Christian duty would be to see to that no one who can purchase their lar will be denied, and that all will be use squarely. These church buildings can made modern and more beautiful if a fe of our higher delegates to Methodism wou but think so. We are not living in the d of Adam. A few luxuries and necessities suc as a water system and sanitary conditions f improvements on these grounds would mak anyone proud to be a Methodist.

We cannot expect to give and promo another project and help it to thrive and su ceed by seeing another thrown to the win and destroyed. Good Christian people hav made this Grove and kept it alive throug the years, and deep in my heart I believ there are enough honest Christians who wi stand firm and assert themselves when th time comes, if given the chance to do so.

We shall go forward. God rules the worl and the Christians that make it. He is o Judge. Who will be the judge of Asbur Grove? Will we continue or quit?

MRS. MARY VICKERY,
President of the Ladies Ai
Asbury Grove, Mas

Our Cover Picture

This picture and the quotation from James Russell Lowell were first printed on the cover of ZIONS HERALD issue of May 21st, 1947. It is interesting to note that the words were written over one hundred years ago.

Plan For The Town Church

W. W. REID

'wenty states west of the Mississippi contributed more n 100 leaders of rural and town churches of Methodism the "Town Church Conference" held at Baker Uni- sity, Baldwin, Kansas, from July 4th to 6th. The con- ence, called by the Town and Country Department of thodism's Board of Missions and Church Extension, s presided over by Dr. Glenn F. Sanford, department erintendent.

Scheduled speakers included President Nelson P. Horn, Baker, who conducted the devotions; Bishop William Martin, Dr. Aaron H. Rapking, John C. Harmon, Jr., d Dr. Cecil R. Culver. Eight commissions that had died the needs of various types of churches for some eks prior to the conference, presented preliminary find- gs which were considered in eight seminars, and, when odified, became the resolutions and program of the en- e body.

"The people of the rural sections and the small towns of merica will never goose-step to the drum-beats of dic- tors," says Bishop William A. Martin, of Dallas, Texas. There is too much independence among the people of e countryside, too much freedom of thought and action, permit the encroachment of dictators. Revolutions of is kind always commence in the cities of a nation. And is freedom and independence which roots from the untryside is needed for the survival of democracy in merica. For this reason, the continued care of the urch for the spiritual and social and physical needs of e people of the rural areas is vitally important."

THE AIM OF THE church at the present time in American history must be to convince the people that fe in the countryside can be rich and meaningful, more ch and more meaningful than life in the great cities, e bishop said. For some decades, he said, the philosophy f Americans has been that the conveniences and wealth f the cities have been necessary to a rich life, and that eir bigness has been an index of success.

"The American people will have to get out of the sychology that only bigness is worthwhile," said the ishop. "And the church must get away from the thought hat to have a big church is the way to have a good hurch. We think that quality of life depends on big- ess.

"In the past it has been the country and the small towns hat have produced the dependable leadership of America n all fields of endeavor. If the church is to be a continu- ng influence in the life of the world, it must continue to vork with the people of the country and the coming lead- ership of the nation that comes from the country. Many of the people who want the conveniences of the cities want also to be close to the soil — that desire is in the heart of men. The result, as the recent census shows, is the great development of suburban areas in recent years at the expense of the cities.

A plea for the churches in the towns and county seats of America to "cease to be selfish" and to have a concern for the welfare of the people of the surrounding rural and village communities, was made by the Rev. Cecil R. Culver, of Little Rock, Ark.

"The town church owes its spiritual and its financial strength to the rural church," continued Dr. Culver. "The town church sapped the leadership of the rural church and left it to struggle alone. But today the rural churches are not sending Methodists into the towns as they did in the past. A recent survey in our area showed that too few boys and girls in the consolidated schools gave the Methodist church as their preference, and that means that fewer people moving into the towns from the rural communities are going to be related to the town churches."

THE SOLUTION of the problem, according to Dr. Culver, is to be found in the organization of "larger parishes" or "group ministries" in which churches of a "natural area," such as a county, co-operate to meet the religious needs of the whole area. This may be a parish including the town and all the outlying churches of the denomination or of a group of denominations, or it may be an association of the ministers of the churches of the area for co-operative work.

"Such a program," Dr. Culver said, "calls not only for ministers but for a large number of laymen and lay- women who will conduct services in places that now have no professional pastors. This plan will make it possible to reopen many churches whose doors have long been closed; it will enable the church to reach people who are not now being served by any church — the people on the fringes of towns who will not for one reason or another attend First Church; and it will return to the needs of the rural sections some of the financial and personnel strength that those sections in the past have given to the town. Best of all, this ministry by the stronger churches will give many of them new life and strength."

The average "town church" or "county seat church," Dr. Culver told the conference, has tended to become a "class church" and many of the peoples of the average com- munity and of the surrounding area will not attend it. He urged that this church redeem itself by "going out to win people for Christ and His church in every social and economic station in life."

THE WAY IN which the American people are wast- ing and using up the natural resources of the land is building up great dangers for future generations, and indicates that we are ignoring the laws of God's owner- ship and man's stewardship of all created things, Dr. Aaron H. Rapking, rural authority and faculty member of Hiwassee College, Tenn., told the conference.

"We are still going in the red in the use of our soils in American farming," said Dr. Rapking. "We are cutting our timber faster than it is growing. We are using up our oil and gas at lightning speed. We are being challenged to help industrialize and lift the level of life in large areas of the world. *(Please turn Page)*

"We are desperately in need of a fuller appreciation of the fact that we are consciously or unconsciously partners of God in making a living from the things which he has placed upon the earth. Making a living calls for meeting some need — physical, mental, social, or spiritual, and involves relationship with God and with other people. There is a way of farming that is in accord with the laws of God — a 'kingdom of God way' of farming; and there is a way of farming that is contrary to the laws of God."

Dr. Rapking urged the use of grace at meals, of family devotions with the children, of church and church school attendance, and of a reorientation of the whole educational program for children and for adults, as necessary means of building human life toward this "kingdom of God upon earth."

"We must now think of education as beginning in the cradle and extending to the grave, and concerned with the proper development of the emotions as well as of the intellect," he said. "And it must include all our adjustments and relationships to God, to other people, and to the material world."

An analysis of the various types of "towns" in which the church ministers, showed the need for varieties of services by pastors and congregations, depending upon geographical location, community industries and local interests. Special commissions studied the college towns, the county seats, resort towns, commuter towns, and those devoted to fishing and shipping, mining and oil, manufacturing, and agriculture.

The conference recommended that in manufacturing towns The Methodist Church appoint ministers as "chaplains to industry" — ministers who will serve impartially to the needs of labor, management, and the general public, recognizing the interest of the people of an entire community in the relation of labor and management in the town. It was stressed also that the church and the minister should work to lift the social, economic, cultural and spiritual level of workers in manufacturing and other towns, and serve as channels of goodwill between contending groups and forces; and help land owners and factory management to recognize their stewardship of their possessions, and tenants and employees to recognize also that they are stewards in the use of land and natural resources. The church, the conference said, should teach "the conservation of all natural resources for the perpetuation of the human race." This emphasis, it said, is especially needed today in the field of lumber cutting and reforestation, in soil erosion as against the conservation of basic natural products; and in condemnation of strip coal mining as a menace to the existence of community life.

It was pointed out that while there are many thousands of industrial fishermen on both American coasts and on the major rivers, they have generally been neglected by the churches. "The minister to fishermen," said the conference, "must be as highly trained and as deeply con crated as any other. He will need a sense of calling minister to fishermen so as to undertake a long and d ficult task. His educational background must have p pared him both in mind and spirit for his ministry. I must see the physical and social needs of his people a lead them toward security and wholesomeness just as su ly as he leads them toward their spiritual salvation. T opportunity for community improvement is as great in t fishing town as anywhere else in this nation.

To meet the needs of the county seat town and churches, the conference recommended the formation "community councils" in these centers — each coun to consist of the pastors of churches, the leaders of count wide organizations formed for the welfare of the are This council, organized on a voluntary basis, would co sider all problems of old age, homeless children, une ployed and unemployable people, the poor, the sub-ma ginal groups, minority groups, housing, employment, e Through this council, the churches would work togeth and work with many other agencies for the welfare all the people regardless of churc affiliation.

It was recognized that the coun seat town is becoming a center of t growing juvenile delinquency a crime record of the nation, and th the church has an obligation to a tempt to arrest this growth. T church, it was recognized, can be help in this situation by adoptin and carrying on a program of mi istry and activities for youth. But should also help by studying an remedying the causes of youthf wrongdoing by working with judg and county law officials, by organi ing sympathetic laymen to advis with judges and sponsor parolee and by naming, from among th ministers of the community, one minister as a speci visitor to youth who may be in jail.

Because of the scattered areas over which ministers mus serve in rural and agricultural communities, it was recom mended that provision be made by The Methodist Churc for the training of laymen to carry on many of the task for which ministers are not regularly available.

"If the church is to serve its people it must be mor than a few hymns on Sunday morning with a few sooth ing platitudes thrown in for good measure," said on commission report adopted by the conference. "Th church has been challenged by union officials to take stand on conditions which affect the lives of its workin people and the survey of union members shows that i too many cases the church has neglected them for job in the church. The church must be more than a Sun day affair, for it either must meet the needs for recrea tion and education in full or supplement what is in th community until it is adequate. It is taken for grante that our church must meet the full religious needs o its people."

"The Protestant is convinced that *faith* alone, i.e., an absolute reliance upon God and a complete trust in Him as He has made Himself known through Jesus, is the proper attitude of man toward God."

* * * *

"The Heritage of The Reformation," By William Pauck, The Beacon Press, Boston. Price, $4.00.

Finding God's Guidance

HOBART GOEWEY

"If I only knew what to do!" "What answer shall I e?" "How may I know what is right or wrong?" Every of us faces these questions again and again, some-es in smaller perplexities, now in momentous hours of cial decision.

Science tells us *how* to do things; who shall tell us *what* do, or *why?*

A new motion picture is coming out, entitled, "The xt Voice You Hear," and that next voice they hear m the radio is saying, "This is God speaking." If only could hear that voice of God, that would be the an-er of the deepest values in the universe, the meaning it all, the way of it all. That would be the most im-rtant of all judgments on our ways, individual or social. But we can have the guidance of God, the voice of God, ways that may be real to us. Jesus is spoken of as say-g to his friends, "He that willeth to do the will, shall ow of the doctrine." If we really want to know the ll of God enough to do it, we can know enough to live . We don't have to know everything but we do need begin living by the guidance we have.

How will God guide us? By the guidance of the open e, by the guidance of the stilled heart, by the guidance of e consecrated hand, and by the guidance of the holy esence.

The Guidance Of The Open Eye

God gave us our eyes and our minds, and wants us to ep them open. Jesus held forth as the greatest com-andment that which says "Thou shalt love the Lord y God with all thy mind." You remember the advice f Pastor Gryffyd in "How Green Was My Valley" to oung Huw, "Don't be afraid of prayer, lad; prayer is nly another name for good, clean, direct thinking. When ou pray, think well what you are saying, and make your oughts into things that are solid." Now prayer is more an that; but it need never be less than that. It is good, lean, direct thinking as in the presence of God, as under he eyes of Christ. One person, much afflicted, said that he found what she ought to do by making two lists, the easons for and against a certain course of action. Then s she looked at the two lists she made up her mind in he spirit of prayer by asking which side had the more reative reasons. Which set of our reasons has the more ositive promise for God and men? Which one will uild persons most in Christian values?

Prayer may be God's guidance of the open eye. Then we may have courage to look our difficulties straight in the ace, for we shall see God's love there too. Jesus set his ace steadfastly toward Jerusalem and the cross, unafraid, ecause God's will was there. If we can face our troubles neeling, then we can stand up to them. God give me the uidance of the open eye!

The Guidance Of The Stilled Heart

God may give us also the guidance of the stilled heart. For with all that the effort of eye and mind can do, some-imes we are only the more confused and misled, unless also we get the guidance of the stilled heart: after the earthquake and the fire, the "still, small voice." After the struggle, the strain and the work, we may find that it is in the stillness that the answer comes through. Sometimes our very nervousness, hurry and worry block our receiving the real answer. We may have to stop walking or stop talking or stop trying, until God can speak at our deeper levels. He may speak then perhaps in our subconscious selves, perhaps in quiet inner adjustments of our feelings, perhaps in the direct word of His heart and mind to ours.

Here is needed the stillness of purity, if we would know God's will. "Blessed are the pure in heart, for they shall see God." Here is the stillness of surrender. "He that willeth to do the will of God shall know of the doctrine." The building of a great new Y.M.C.A. edifice in Madras once was held up for months because one man would not give up a tiny shack which he owned in the middle of the plot. As Dr. Fosdick asks pointedly, is there some decrepit shanty of unworthiness in your soul or mine that we are not willing to give up? Then we may not see the fullness of the will of God, because we are not willing to. Let us say to God, "Give me the guidance of the stilled heart, in purity and surrender!"

The Guidance Of The Consecrated Hand

But the will of God is truly apprehended not only in the guidance of the open eye and the stilled heart. Sometimes it can be found, and usually it can develop, only in the growing guidance of the consecrated hand. The Old Testament Saul, caught up in an ecstatic experience of God was told by Samuel, "And after that thou shalt do as thy hand shall find." Guidance may meet us in the needs and duties which come to hand and cry out to be done. Guidance will come in the capacities which we find growing in us to meet those needs. Guidance may come through the opening of doors. If then the guidance of the open eye and the guidance of the stilled heart agree with that of the consecrated hand, we'd better go through those open doors. We'd better take up those tasks at hand. Out of those may come enhanced strength and skill to meet greater demands that will follow, and our guidance grows as we do.

The Guidance Of The Holy Presence

But all of these are clearest and most reliable when they are a part of the guidance of the Holy Presence. In the presence of some people in reality or in our thoughts, we cannot even think or plan evil. In the friendship some people give to us we are held to our best. In the holy presence of God and in meditation on the way of Christ and with His love in our hearts, we quickly sense that some things are unworthy and that in others He is convincingly calling us. The guidance of the open eye, the guidance of the stilled heart, the guidance of the consecrated hand, illumined by the guidance of the Holy Presence — if these all agree, we may be unafraid in our way.

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The Logic Of Independence

Last week Edwin McNeill Poteat, former president of Colgate-Rochester Divinity School, gave a speech that we would like to have heard: he was talking to 40,000 Baptists at the stadium in Cleveland and suggesting ways and means for creating both Protestant and democratic unity. According to fragmentary reports, Dr. Poteat said that the 18,000,000 Baptists throughout the world could become leaders in healing the breaches that have been created between the churches. "While we Baptists have made much of independence and autonomy," he said, "we have also discovered that the individual Baptist, the individual Baptist church, the independent Baptist association, cannot actually live in independence or in autonomy." (Those are fighting words in Baptist and Congregational circles!)

Specifically, Dr. Poteat warned that independence and autonomy have frightening consequences if allowed to reach their logical fulfillment. "The logic of independence is death," he said. "Not until we are dead will we cease being dependent. Absolute independence brings the end not only of freedom but of life." Dr. Poteat continued, "The logic of autonomy is anarchy. From the moment there were two people on the earth, self-rule was impossible."

Coming from a tradition of churchmanship that has sometimes found it difficult to be ecumenical, D Poteat's speech is one of the utmost significance in o opinion. The block and tackle game being play by a minority in the Congregational churches h frustrated, for the time being, the proposed merg of that denomination and the Evangelical Reform church. The singularly autonomous and independe attitude of the Missouri Synod Lutherans has stood the way of a needed ecumenicity in Lutheran circl We sincerely pray that in the wilderness of sectaria ism voices like Dr. Poteat's will be heard more ofte and with increasing volume.

What About Negro Backsliding?

The Negro pictorial magazine *Ebony* has a curre editorial which says that but 40 per cent of the 9,000 000 Negro church members attend church. *Ebon* claims that 20 years ago 64 per cent of Negro church men attended church regularly. The editorial say that the American Negro has changed and his churc has not; it also claims that the church no longer pr vides the emotional outlet for the Negro, and d clares, "When pastors return to real old-fashione Christianity with all of the social meanings implic in religious leadership, Negroes will flock to churc in the community."

Ebony is by no means a church-related magazine and its criticism is therefore of special interest to us We have discovered that in Methodist circles the de cline suggested here is obvious—particularly in church school attendence. The Board of Education of Th Methodist Church is seeking ways and means of over coming the Negro backsliding problem in the church school, and the bishops of the Central Jurisdiction are hard at work trying to devise a program which wil reverse the current trend. The lack of leadership and the difficulty in using church school materials is bu one phase in the matter. One bishop pointed out re cently that theologically many American Negroes are strongly Calvinist and it is difficult to mix Calvinism with Methodism.

Aside from all the excuses, the fact still remains that the bulk of modern Protestantism still relegates the Negro to a second-class citizenship, and the church at large must blame itself for Negro or — for that matter — any kind of backsliding. The church has a remedial function to perform in the world.

Vigorous attempts are being made by Communist and pro-Communist groups to secure the allegiance of the American Negro, and if there ever was a time

a strong counter-offensive, now is that time! urchmen should be very much ashamed whenever body backslides — but especially alarmed when a nority group seemingly is in a mass exodus from church.

For Whom The Bells?

To ponder the terror of atomic destruction should least make us humble. The determined aggression the Communists in North Korea is sobering, and predicted long battle ahead has not brought much mfort. General MacArthur says he is optimistic, t "in measured words" says that victory is not yet rs. To add to all of this there is still Berlin, and ere is still the Cominform opposition to Yugoslavia.

Churchmen have been asked to ring their church lls on August 6th to remind the world of the anversary of the tragic and horrible first use of the omic bomb. When this anniversary was first sugsted as a time for prayer, it was mostly for others; t in 1950 the observance reminds us that prayers r ourselves are as necessary as prayers for others — r seemingly, prayer seems to be just about the only lid defense we have.

It is frightening to see letters to the editors of major wspapers demanding that we use the atomic and ydrogen bombs to end the fighting in Korea: frightning because he who drops the first atomic bomb in is crisis begins an atomic war; frightening because ven on a cold and calculating military level, experts y that a military victory would not be secured by ropping a bomb on the North Koreans since they ave no large centers where thousands of people could e killed by one expensive bomb! (Apparently we eed to remind ourselves that we in America seem to ave more logical places as bomb targets!)

If the church bells ring in your town next Sunday, August 6th, we suggest that you begin your meditaion with the question, "For whom does the bell toll?"

Case Against The Rumely Groups

Many people believe that the Committee for Constitutional Government and its affiliates — America's Future and Fighters for Freedom — are champions of conservative Americanism.

We do not believe this is true.

We do believe that one of the greatest needs in our country today is a strong block of enlightened, conservative opinion — conservatism which champions our traditional liberties; which recognizes the danger inherent in rapid, reckless change; and which can help our country, slowly, peacefully and without discarding our free heritage to make those changes necessary to our survival in a technological age.

Unfortunately, the Committee for Constitutional Government is so far from this brand of conservatism that conservative Senator George Aiken (Rep., Vermont) has denounced its propaganda as an "alien doctrine" and suggested that the F.B.I., the U. S. Attorney General, or any other governmental agencies which investigate groups preaching "Nazi or Fascist doctrines . . . look into this matter."

The story of the Committee for Constitutional Government, despite the usual slickness of its propaganda, substantially is this:

(1) Edward A. Rumely, whose pre-World War I propaganda line coincided with that of the Imperial German government and whose pre-World War II propaganda line coincided in many respects with that of the Nazis, is and apparently always has been the key figure in the C.C.G., America's Future, F.F.F. set-up.

(2) During pre-Pearl Harbor days the principal front-men for, and backers of, the Rumely enterprises were isolationists who demanded that the U.S. withhold aid from the democracies; during the war they were men who had ties with the American Democratic National Committee, a group seeking to force a White Supremacy plank into the Democratic Party's platform; since the war they have been men who supported an openly anti-Semitic, White Supremacy, Fascist-apologizing movement.

(3) Although the Rumely enterprises always have vehemently protested their "anti-Communism," Rumely's front-men opposed aid to the democracies during the Hitler-Stalin Pact; and now, as the Communists threaten our entire civilization, the Rumely groups virtually ignore the U.S.S.R. and concentrate their attacks on democratic leaders.

(4) One of the largest propaganda drives in recent years was launched a few weeks ago when the Rumely groups set out to distribute literally millions of full-length copies and condensations of John T. Flynn's new book, "The Road Ahead." This book, like the C.C.G. propaganda line, fears our democracy more than Russian totalitarianism; it says flatly that "the great menace" is "not the communism of Russia nor the Communists in America" but the current leaders of the United States and Great Britain. — *Guest editorial written by L. M. Birkhead, reprinted from "Friends of Democracy's Battle."*

What's New In The Bible?

CHARLES M. McCONNELL

Church School Lesson For August 13th.

Topics Copyrighted by the International Council of Religious Education.

WHY DO WE NEED CHRISTIAN EDUCATION?

NEHEMIAH 8:1-4a, 5-6, 9-12.

The Laws of Moses

In the early years of the Jewish people a solid core of law was developed. In order to live as a people they had to work out some very definite rules and patterns of living. Let nobody think that their laws came out of nowhere. They were worked out through centuries of experience by the trial and error method and were deeply embedded in the customs and habits of the people.

In this law-making process the Jewish people were as modern as the Kinsey Report on morals and the most recently enacted laws. Moses came down off Mt. Sinai with the stone tablets and credited the laws upon them to Jehovah. They were first written by God on the fleshy tablets of Jewish hearts and minds. The Book of Jewish Laws was patiently written down on scrolls by Ezra, the scribe. This task was accomplished while many of the Jewish people were in the Babylonian Exile. When they were set free and returned to Jerusalem, "the people gathered themselves together as one man into the street that was by the water gate." This was one of the high hours of Jewish history. Ezra brought "the Book of the law of Moses" which he had compiled and read it to the people. This was the process by which the Jews became the foremost religious educators of their time. Christian education at its best is based largely on the old Jewish process. It was founded upon "The Law and the Prophets" which Jesus said he *"came not to destroy but to fulfill."*

Ezra's Program of Religious Education

Ezra was not a law maker nor a prophet. He was a scribe — one who gathered up the laws and patterns of living by which the Jews had lived and put them in permanent form.

We cannot overestimate the value of this task which Ezra accomplished for the Jews and for us. In the process of Christian education this work of handing on the great Christian teachings of the past must be done faithfully and accurately. As a result of all the printing and writing and setting down in permanent form the Christian beliefs, laws, prophecies and experiences, we have a reliable body of Christian literature which is our Scripture.

Ezra went further than a scribe usually goes. He read the Book of the Law to the people. He opened the book in plain view of the people and they stood up. He gave thanks to God and a great chorus of *amens* broke out as the people stood with uplifted hands. Then they bowed their heads and worshiped God "with their faces to the ground. The people wept for joy as they saw and heard."

There was drama and emotion no end packed into th scene. The deepest springs of human life were touch by Ezra and the Book of the Law which he had compil as a great and lasting text book of the Jewish faith.

Many of the Jews who shouted and stood and wept h only recently returned from exile. They had missed t law and prophecies and Jewish faith in their exile. No they were back in their Holy City — Jerusalem. N wonder they were moved to a great demonstration.

The People Understood the Words

The Book of the Law which Ezra compiled and rea was understood by the people who heard it read. It w a book of life. It came out of human experience and applied to life.

A farmer attended a church in a tiny community an heard a very famous preacher shadow box for a half hou with some imaginary theological foe on the subject, "Th Twilight of Christianity." After the service I asked th farmer what he thought of the sermon. "It was a gre sermon," quickly came the answer. As we went aroun the corner of the church, I said, "Arthur, what *did* yo think of the sermon?" I got the true answer when w were out of hearing of his neighbors. "It was great, b cause I couldn't understand a word he said."

A congregation served by a student pastor complaine that their preacher was not too satisfactory because the said, "We can understand everything he says."

Jesus spoke so simply that everyone could understan what he said. In fact, his enemies crucified Jesus becaus they fully understood his gospel. At times Jesus had t speak in parables intended for his closest disciples so tha he could gain a little time to establish his gospel. In th end nobody was left confused and without an understand ing of his teachings.

The Jews who heard and were moved to a great out burst of emotion by Ezra's reading of the law did mor than listen and applaud. They went their way and "sen portions" of the year's harvest "unto them for whom noth ing is prepared."

At this final point of action much religious educatio breaks down. We hear great words of faith and law an moving truths, and shout and stand and spend our emo tions on a great occasion. We can even cry if the lesso or sermon is moving and soul-stirring. Unless we ge beyond mere emotional outbursts, amen shouting and mill ing around, we are not making much educational progress What we need most is truth in such form that it become an activating force in our lives.

It was Edwin Markham who once said to an over-heated congregation of enthusiasts, "Come, let us live the poetry we sing." This is the final test of religious education. Do we live the truth we hear and preach and sing?

The World In Which One's Mind Dwells

LYNN HAROLD HOUGH

t is a disconcerting thought that the people we meet d with whom we speak so casually live in quite dif- ent worlds. Their minds have been fed by different eams of influence. And even when they use the same rds, often they use them with quite different meanings. u try to follow a man's argument and suddenly he looks you with eyes which belong to quite a different cen- y, and you get a glimpse of a mind which is moving ways which are quite alien to your own thoughts. It is too complex a matter for quick analysis. But at least e may think of some of the worlds in which the minds contemporary men dwell.

"The Cocktail Party," in some sense, indicates the world which the mind of T. S. Eliot dwells. It is also the orld of many of his clever and superficial contemporaries. nd it is a world particularly tempting to young men ho possess sensitive but undisciplined minds. It is the orld of decadent sophistication. It found voice in the eavy and sordid experience of "Waste Land." And it as found a saga in Joyce's "Ulysses." It has made the nowledge of all that flows through the mire of the under- orld of the subconscious its province. It is in earnest nly in finding a technique for describing those who are ncapable of earnestness. It avoids the phrases which xpress the ripe wisdom of the ages, fearing that they will e regarded as clichés. It accepts the brittle smartness of rtificial phrases with a kind of unholy respect. Mr. Eliot, may be assumed, spends much time in Philistia for the ake of winning Philistines to the acceptance of Christian anctions. But it is to be feared that Philistia has influ- nced him more than he has influenced Philistia. In "The Cocktail Party" the spiritual insights are held uncertainly nd expressed with superficial selfconsciousness. The ref- rence to the Crucifixion in respect of one of the characters s a particularly crass attempt to make Golgotha indigenous o Philistia. And the whole effect is to make the dwellers n Philistia complacent. It is a world of bright, brittle, econd-class minds trying to reassure themselves in a uni- verse which they do not really understand.

A World Of Gloom

The cult of the confused and diseased intelligence which we associate with the personality of Soren Kierkegaard has given men another world in which their minds may dwell. The strange Dane, whose experience of sex in his own case and in that of his father made it impossible for him to appropriate a wholesome biological life, was an inverted Hamlet looking out on the world through eyes given to him by moral tragedy never properly understood or rightly mastered. His colossal egotism made him want to play the part of a god in a disordered age. He worshipped agony as saner men have worshipped truth. He tried to lead men to make psychopathic experience the goal of life. And as increasing tragedy fell upon Europe his tortured voice seemed the echo of its own pain. His dark and brilliant writing seemed to express the very inner meaning of a distorted and disintegrating age. And so all about the world men have come to live in the realm of distorted values into which he would guide them. But you cannot heal a disease by surrendering to the very principle of disease. The Kierkegaardian realm becomes a world of tragic and unbalanced spirits shrieking in the night. There is an air of plausible profundity about the writers who use the phrases of the psychopathic Dane. But not in his fashion does one find health of mind or true spiritual satisfaction.

A World Of Action

From thoughts which confuse and darken the mind men naturally enough turn to what may well seem the much more healthful world of action. In the open air where visible hands work visible deeds they live a life free from the heavy preoccupations of distorted intelligence. They would feed the world adequately. They would clothe the world comfortably. They would organize human action for the care of those in need and so they would produce the good society. They are proud of the clean mathematical world in which their minds dwell. They would make statistics the servants of salvation. They are fiercely indignant over the persistence of ancient evils. They are the prophets of Utopias whose sanctions are not always critically analysed, and whose satisfactions have a way of being material. The intellectual and moral and spiritual satisfactions are casually assumed rather than opposed with hostility. But the net result is a mind living in a truncated world. Unless they find deeper sources of inspiration they tend to become intellectually sterile, morally arid and spiritually impotent. Sometimes they waste the substance of the ages in riotous action for the sake of partial goods. Their goals must be included. But it is also true that their goals must be transcended in a world which will give full satisfaction to civilized men.

A World Of Realities

The Christian faith is more than a corpus of facts to be accepted and truths to be believed. It is a world of living experience in which men are to dwell. This world of the Christian mind has healing for the wounds of our time even as it brings a solution of the great problems of life. In its experience God is even more real than the world which He has made, and His presence gives to the world its permanent significance. It is shot through with suggestions of the character of God, and it is made to express the very quality of moral love which is at the center of the divine life. And God is most real of all as He comes to men in Jesus Christ. We are never asked to believe anything of God which contradicts what we see of Him in Jesus. The coming of Jesus is the seal of a profound community between the life of God and the world in which Jesus could make that life real. Man stands at the very place of strategy in relation to God's dealing with the world. He was made for good. He was made for God. He was made for fellowship with God and with

other men. When he fails of these things it is because of the betrayal of the very meaning of his manhood. And even from the abyss into which his failure casts him there is restoration to the world of God's good love in which he was made to live. The suffering God speaks to men from the Cross and pays the highest price for the winning of men to the life for which God made them. It is as a man lives in the world of these realities that he actually becomes a Christian. His mind achieves a direct clarity which saves him completely from decadent sophistication. His whole life is tuned to a noble sanity which saves him from psychopathic pessimism. The very sources of his life are touched by such transforming forces that every action is the expression of a deep and creative inner mea ing. He is saved from the world of superficial actio

If the world in which one's mind dwells is a tru Christian world, one is given an inner peace in the mid of the clash of atoms and the disruption of worlds. An one is given a power of fruitful action even in a socie facing disintegration. That fresh sense of vital energ which gave to the Elizabethan period such creative sple dour will be restored at a deeper level when the mind man is really the gift of the living Christ, and his worl is the very world of that victory which the experience the Christian faith assures. — *Reprinted from "The Chri tian World," London.*

The Church And World Peace

JOSEPH M. HARRELL

TODAY, WHEN THE clash of arms and the tramp of feet are heard in Korea, people are again asking, "What is the church doing to promote peace?" To the mere on-looker, it might seem that the church has, to resort to football language, "fumbled the ball," thus permitting Mars to score a touch-down.

If the critic of the church could honestly survey the history the spiritual forces have made over the past half century, he would find much that has been accomplished. In fact, it is probable that no other organization has done more to educate the world to the idea of peace than has the church. It has lent its influence, its prestige, to every movement that has promised to remove international jealousy and hatred. The vision of the Christian church over the years has made war-mongering more difficult.

The thing that has arisen from the fight the church has made for peace is the length to which nations will go to clear themselves of the charge of worshipping at the altar of Mars. No one is more alive to the futility of war than the heads of nations. No nation can gain from war, wealth, strength, or prestige. Even those who regard war as inevitable, and those who say it is ennobling are a very small minority in number, to say nothing of intellectuality. No one knows better than the Kremlin that the Communists of Korea, aided and trained by Red Russia are responsible for the attack on Southern Korea. Yet the propaganda machine of the Soviet Union is working overtime to convince the rest of the world that Russia's hands are clean and her conscience lily-white.

It is to be understood that the state churches of Europe cannot support a peace movement. They are branches of civil authority, in close proximity to the army and navy in privileged authority. Such a church must support its nation, whether it serves God in so-doing or not.

The churches of America are under no such pressure from the government. Thus they can and do stand for right in so far as they understand it. The churches of America are well aware that there is no goddess of virtue who comes from a holocaust of war. There can be no reduction of hate and violence from acts more hateful and more violent. The British statesman, Disraeli said, "War is never a solution but an aggravation." Realizing this, the church can call at all times for a lasting peace, in which armament will be international and not competitive.

The church can and does work for the day when th citizens of each country shall adopt the Golden Rule. Thi will give them a democratic hold on their government In this democracy is the sole hope of an insurmountabl obstacle to war. The Christian church may hope fo this and pray for it, then see that the principle penetrate the so-called "Iron Curtain," with which martial force and governments have surrounded themselves.

Yet, the Christian forces of the world must not forge that we cannot forcibly push democracy down upon an people or nation. If any country which is cursed with spirit of war is redeemed, it must be done from within The only influence which will bring this redemption i education in the true meaning of liberty.

To a lover of peace, it is difficult to understand why th nations of Europe do not realize that they are not diverse peoples with rival cultures, divergent dreams, and op posite ideals. European culture is all one, coming from th civilization of Judea, Greece, and Rome. These ancien civilizations influence all the different races and nation of modern Europe. The Christian church in America recognizes this common culture and is striving to set up a system of education in internationalism which will knit the peoples more closely together.

OUR TEACHERS, our missionaries, our Christian doctors, nurses, and other ambassadors of good wil have carried the message of peace to every race in every language. These have taught that all that is noble is Christian and all that is Christian is international. The church has declared the principle that no statesmanship worthy of the name can consider only the interests of one nation, be it great or small. This preachment of the Christian church caused to be born in the mind of Woodrow Wilson the idea of the League of Nations. This having died from the refusal of Wilson's own nation to be a part of it, the later idea of the United Nations arose. For the world to be divided against itself is as fatal as it is abhorrent. This writer was angered, hurt, and horrified during World War II. Young men and women whom he had led into the Christian life and into the church asked frequently: "Why do Christians want to do the things

(Continued on Page 13)

Yugoslav Churches Today

(A roundup of information concerning Orthodox and Protestant churches in Yugoslavia, following a visit to that country by a World Council of Churches secretary.)

YUGOSLAV CHURCH LIFE has become "greatly simplified and revitalized," according to the observations made recently during a visit to that country by a secretary of the department of inter-church aid and service to refugees of the World Council of Churches. The WCC visitor to Yugoslavia was the Rev. Robert Tobias, American assistant to the director of the department of inter-church aid, and a minister of the Disciples of Christ. Mr. Tobias observed "an apostolic-lay character" among pastors and priests of Yugoslav churches during his three weeks' visit in May, and reported that Yugoslav clergymen are coming into closer personal contact with their people and their problems. Yugoslav church leaders "now see growing opportunities for simple Christian witness and evangelism," Mr. Tobias reported. He told his WCC colleagues that his impressions of Yugoslav church life were, in general, quite favorable as compared with the situation he found two years ago. At that time, Mr. Tobias had made a similar visit to Yugoslav churches.

Modifications in Yugoslav society — first under Nazi occupation and more recently under Marshal Tito's government — have brought the Serbian Orthodox Church to a new understanding and realization of its task, Mr. Tobias observed. As has happened in other Eastern European countries, Orthodox churches in Yugoslavia are no longer able to rely upon traditional sources of income — property holdings. Instead, the WCC secretary said, the churches have been challenged to find other means of support. Large numbers of Yugoslav priests and pastors have taken up non-clerical work in addition to their pastoral responsibilities in order to provide necessary financial support, both for themselves and for their families. Mr. Tobias said that many members of the clergy are now working as teachers, farmers, accountants, industrial workers, secretaries for co-operative associations, and the like.

DURING THE WAR, the Serbian Orthodox Church (numbering about 6,000,000 members, mostly in Southern Yugoslavia) alone lost nearly 1,000 priests, many of them in active combat against the Nazis and the Ustachi. (The latter was an independent group of religious fanatics who took advantage of wartime situations to commit atrocities against Orthodox churches, burning many of them to the ground.)

At present, the Orthodox church has but two seminaries to train leaders to replenish its depleted ranks. One school, with 105 students, is located at Prizren, just inside Yugoslavia and northeast of Albania. The other seminary is at Rakovica, with 50 students. Mr. Tobias reported that an additional 100 students is expected for the two seminaries by the coming fall term. In addition, he learned that the theological faculty of the University of Belgrade lists 185 students and 19 instructors.

Eight out of every ten "lower clergy" members of the Orthodox church are members of the Union of Orthodox Clergy. Originated in 1889 and reorganized following World War II, this organization is designed to provide material assistance to priests. In addition, it provides aids for parish work. Religious News Service (U.S.A.) reported recently that the union, a channel of expression for the will of the "lower clergy," has generally been opposed by the hierarchy of the Orthodox church because of the union's "close relationship with governmental authorities." RNS also quoted the late Patriarch Gavrilo of the Serbian Church as having termed the union "a threat to the church's independence."

In practice, Mr. Tobias said, the union is a type of co-operative which operates small factories to manufacture religious supplies — candles, incense, sacramental materials and other materials required for Orthodox worship. It also publishes a small bi-weekly journal for its members and aids them in organizing conferences, training courses and other programs of edification for the people.

PROTESTANT churches, totaling some 300,000 members, of which half are Lutherans, have attempted to establish an interdenominational seminary, but without much success thus far. Meanwhile, Mr. Tobias said, most Protestant theological candidates are pursuing their training at the universities (Belgrade, Zagreb, Ljubljana, Skoplje, and Subotica,) and receive additional special theological tutoring from their own bishops or senior pastors. Several Protestant ministerial students are now studying in Roman Catholic seminaries, for lack of facilities in their own churches. Other seminarians from Protestant churches are receiving theological training from Orthodox seminaries.

Protestant groups within Yugoslavia are now giving increased attention to the training of lay preachers and teachers to promote Christian evangelism, the WCC secretary reported. With government approval, many Protestant Sunday schools have been organized, some of them now counting enrollments of several hundred children.

Yugoslav government stipends for clergy and maintenance of churches have been provided in some provinces of the republic, and through the Commission on Religious Affairs, shipments of food, clothing, religious supplies and other items of inter-church aid from Christians in other countries have been facilitated.

The last words of the late Patriarch Gavrilo Dozich of the Serbian Orthodox Church were his appreciation for the love and prayers of Christians around the world, and his thanks for gifts shared with the churches and people of Yugoslavia by ecumenical Christianity.

A spokesman for the Yugoslav Commission on Religious Affairs described the present "three-fold role" of the churches in Yugoslavia as being: 1, to uphold the morale of the people; 2, to assist in the edification of the public; and 3, to co-operate in the reconstruction and advance of the country, especially in the villages.

UNION THEOLOGICAL SEMINARY
New York

Books Reviewed

"Nicholas Berdyaev: Captive Of Freedom"

By Matthew Spinka. The Westminster Press, Philadelphia 7, Pa. Price, $3.50.

Read in the light of the present situation, these 196 pages, interpreting the Russian philosopher, Berdyaev, are of timely interest. For three decades the author, Professor Spinka of Hartford Theological Seminary, has studied his writings from the presses in Prague, Berlin, and Paris and is both critical and appreciative.

Part One deals with the world against which Berdyaev revolted, his exodus from Marxism to Christianity, and his exile. He died on March 24, 1948, in Paris, as he sat at his desk. Communism he denounced as "but the atheistic falsehood of the bourgeois world consistently carried out to its end."

The larger portion explains the faith by which Berdyaev lived. Sin to him was not so much disobedience as the loss of freedom. Individualistic redemption is "a satanic caricature. It invites human beings to settle down comfortably, while other people and the world are uncomfortable." Just as the ethic of redemption is above the worldly standards of value, so above redemption is the ethic of creativity. We live in "the eighth day of creation."

These 14 chapters are followed by several more pages of notes, selected bibliography, and index. The clue lies in the title, taken from George Matheson's hymn:

"Make me a captive, Lord. And then I shall be free." — *Reviewed by C. D. Brodhead.*

"White Witch Doctor"

By Louise A. Stinetorf. The Westminster Press, Philadelphia 7, Pa. Price, $3.00.

This fascinating novel is the August selection of the Literary Guild, whose good judgment in regard to this book is amply justified. Miss Stinetorf, the author, has traveled in Africa, and in these 276 pages has caught the atmosphere of the Belgian Congo.

Despite her forty years, Ellen Burton went out as a nurse and served over two decades with rare devotion. Primitive life was home to her there with its jungle, hundreds of patients, and schedule of 10 to 14 hours a day, seven days a week. Behind it all was her unfailing motive: "Love of others lights up the soul."

All the more graphic because it is written in the personal pronoun, as if it were an autobiography, the book is filled with quaint customs and sayings, like this proverb: "Every path leads somewhere, but the broadest path leads to the king's table." Intriguing incidents follow like walkers through the jungle grass, such as the visit from the Pygmies, Job's spearing of the elephant, the exployer's lion hunt.

The reader feels the spell of fear, overhanging like a perpetual fog, the carrying power of the native drums, and, whether she is at the Tani Mission, the N'zem Station, or N'Titierte, the charm of Sister Ellen, surrounded by her succession of unforgettables. — *Reviewed by C. D. Brodhead.*

"Hunt For Heaven"

By Elsie Oakes Barber, MacMillan Co., New York. Price, $3.00.

Ministers' wives and novel-writing do not always mix, but Elsie Oakes Barber has been the happy exception to the rule. Her books have always been readable and interesting, but we think that her newest, "Hunt For Heaven," is her very best. This is the story of a parson who, in the midst of Chicago's 1880 slums, gathered together a colony to hunt for heaven by establishing a farm and home industry where the rule of Christian love would be the basis for operation. Mrs. Barber has brought in a good cross-section of human beings and breathes life into every character, from the rather extreme characterization of Polly, the fallen-angel, to Rebecca the almost too perfect daughter of Parson Bliss. The reader takes a delightful tour of minds and hearts and sees the frustrations of the hunt for heaven within the scope of an isolated religious colony.

The book will provide good summer reading and its delightful freedom from moralizing makes it thoroughly entertaining. It's the sort of book that will get passed around from neighbor to neighbor. — *Reviewed by Emory Stevens Bucke.*

"The Enduring Hills"

By Janice Holt Giles. The Westminster Press, Philadilphia 7, Pa. Price, $3.00.

This novel has the fine flavor of the Kentucky hills, about which Mrs. Giles writes. Until recently she was secretary to the dean of Louisville Presbyterian Seminary and now lives on a Kentucky farm. The people around her are much like those of Piney Ridge, of whom she writes with such charm.

The story centers around Hod Pierce, born and bred in the hills of a Revolutionary War land-grant. Unlike his neighbors, however, he marries Mary Hogan from beyond the ridge, leaves for material success in Louisville, but suddenly returns from the heights of business ascendancy to the enduring heights of the ridge and settle down in Grandpa Dow's house.

How well done are the pictures of this hill-billy of sterling character in these 256 pages! When he meets his Mary Hogan on a bus, as he returns from furlough, he tells her about his terrain: "Oh, they're just hills. A little steeper than most. A little rocki than most. The only difference is that I'v lived in them all my life." His became th strength of those hills. — *Reviewed by D. Brodhead.*

"Mahatma Gandhi, An Interpretation"

By E. Stanley Jones. Abingdon-Cokesbury Price, $2.00.

Dr. Jones' long and fruitful acquaintance with India, together with his proximity to the final disastrous event that robbed the world of its greatest modern saint, compelled him to the writing of this book. It is a personal witness, born of real personal admiration and many contacts with India's great leader. One sees Gandhi in nearer perspective, and his appreciation is deepened by the reading of this interpretation. He sees the spiritual forces that contended for India's freedom. And more than all, the reader is moved by the life and personality of one who did not profess official Christianity, but took for his weapons the most unique truths of the faith, and with them won a nation's freedom. This is not the last word on Gandhi, but it is an important one from the hand of a competent interpreter. — *Reviewed by C. F. Avey.*

"The Charm Of The Chapel"

By Daniel L. Marsh, The Boston University Press, Boston, Mass. Price, $2.00.

Not only the Boston University family, but all people interested in the centrality of religion in institutions of higher learning, will treasure the latest book by President Daniel L. Marsh in which he takes the reader on a fascinating tour of the chapel-heart of Boston University. Because of the careful way in which Dr. Marsh explains the symbols and memorials within the chapel which the university named in honor of Dr. Marsh, the reader soon finds himself surrounded by a whole company of saints and a vast cloud of witnesses of our Judaic-Christian stream of religious faith.

In addition to the meticulously careful historical and biographical material, the book is filled with well-executed color plates which show the detail of statuary and windows. The care with which Dr. Marsh describes the many architectural aspects of the chapel, and the obvious relation all of the material has to Boston University's conception of education, becomes both challenging and gratifying: challenging because in a democratic nation we know that institutions like Boston University must be kept free for the religiously-motivated search for truth; gratifying because "The Charm Of The Chapel" is a manifesto on modern Christian education. — *Reviewed by Emory Stevens Bucke.*

WHEN VISITING NIAGARA FALLS PLAN TO WORSHIP IN ST. PAUL'S
JOHN ABBOTT REDMOND, MINISTER

ean Muelder On War

"The warning given by churches, that an- ier war may well provide the conditions the expansion of Communism, has direct aring on the military intervention in Kor- " Dr. Walter G. Muelder, dean of the ston University School of Theology, said opening the first 1950 Boston University ee public Wednesday forum series which ll continue through August 9th.

In his talk, "Religious Proposals to End e Cold War," given before the general blic and University summer students in om 12, 725 Commonwealth Avenue at 2:00 m., Dr. Muelder said that all religious oups consider it the grave responsibility major world powers never to grow weary creative efforts to establish effective peace gotiations.

"While religious groups vary in specific ap roaches to resolving the tensions between ommunism and capitalism, there is general greement among churches in advocating on-military means to establish enduring eace. That is the basis for the churches' eneral, though conditional, support of the uropean Recovery Program, the conception f Point Four in President Truman's pro- osals, and to some extent the McMahon dea," Dr. Muelder said.

However on the question of atomic war- are, the dean said that there is sharp dif- erence of opinion among religious leaders, vith some groups advocating it and others trenuously opposing destruction by super- ombs.

The dean pointed out also that there is a livided opinion among churches on methods of opposing Communism. "Christian church es have all officially opposed the philosophy of contemporary Soviet Communism on its otalitarian and atheistic side," he said.

"The Roman Catholic Church papal en cyclicals have denounced both the religious the political and the economic perspectives of the Soviet Union. They thus have provided a moral sanction for the cold war. Protestant leaders are less unified. However men like Reinhold Niebuhr have advocated risking war to win peace. The Federal Council of Churches of Christ in America, while rejecting the materialistic philosophy of Communism, believes in the possibility of the peaceful co-existence of both the economic order of the Soviet Union and other systems. The pacifist elements in the churches have rejected the 'cold war' altogether. Both the Fellowship of Reconciliation and the Quaker Proposals urge that the United States initiate a radical new approach which is quite contrary to the Truman Doctrine," he said.

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The Church And World Peace

(Continued from Page 10)

necessary to fight a war?" The anger, hurt and horror came because the writer was unable to answer the question. Now, somehow, it does not seem that Christians do want to do this. If the teachings of Jesus mean anything, they mean that some time the human intellect will get together and form a world armed not with guns and tanks and atom bombs, but with a love for one another that will bring noble deeds of healing to the hurts of nations.

An essential element in the understanding of nations is the spirit of good will which is fostered by the Christian church. There is evidence on every hand that there is not the provincialism and limitation of thought that prevailed in years past. Nations in Europe and Asia no longer regard national welfare as dependent upon the rule of a dynasty, of an aristocracy, or even of a single form of religion. With this new awakening it has become more difficult to stir up misunderstanding which often leads to war. The church is directly responsible for the growth of this idea that there can be no national welfare apart from the welfare of the individual men, women and children who make up a nation. This comes from the free flow of ideas of people mingling with others of all nations. The dearest folly in existence is the impersonal hate, the hatred of men — men of different races, nations, or color. These men have done no harm, but are hated because the other part of the world knows nothing of their lives, their purposes, their ideals. The church has always strived to reduce this hatred, and to increase the flow of good will into the hearts of the world. This will make war more difficult. The movement continued will be an ever-increasing influence for lasting world peace.

The chief task, the natural undertaking of the Christian church is to bring about peace and good will among men. This it has done since its beginning. "The force of arms," stated Martin Luther, "must be kept far from the matters of religion and the gospel. This is the wisdom of my life." This comes from the founder of Protestant Christianity. It must become the "wisdom of life" of all those who make up the Christian church.

Four Methodists Honored

Four Abingdon-Cokesbury books by outstanding Methodist authors have been included in the list of "outstanding religious books published between May 1, 1949 and May 1, 1950," compiled by the book selection committee of the Religious Books Roundtable of the American Library Association. They are:

"The Theology of the Old Testament" by Otto J. Baab, "The Small Sects in America" by Elmer T. Clark, "Contemporary Thinking About Paul" compiled by Thomas S. Kepler, and "Chapters in a Life of Paul" by John Knox.

Dr. Baab is professor of Old Testament interpretation at Garrett Biblical Institute at Evanston, Ill. His book is an integrated picture of Old Testament theology. Dr. Clark is editor of the Methodist missionary publication, *World Outlook,* and his book is a revised and enlarged edition of an earlier study of the several hundred small religious bodies in the United States. Dr. Kepler is professor of New Testament language and literature in the graduate school of theology at Oberlin College. His book is an anthology of the best research and thinking on the Apostle Paul in contemporary religious literature. Dr. Knox is Baldwin professor of sacred literature at Union Theological Seminary, and his book is devoted to the career of Paul and the nature and meaning of the apostle's religious work and experience.

Formal announcement of the list of outstanding religious books, including these four, was made at the American Library Association convention in Cleveland, Ohio, July 16th to 22nd.

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Minister's Daughter Leads Class

WHITE PLAINS, N.Y. — Dorothy Johnson Dean, daughter of the Rev. and Mrs. Elmer W. Dean, was valedictorian of the 1950 class of the White Plains High School. She was the first colored valedictorian in the history of the school. Thirty-five of the 495 graduates were colored youth.

Miss Dean is also the granddaughter of a Methodist minister, the Rev. H. T. Johnson, of Elkton, Maryland. Both her father and grandfather are members of the Delaware Conference of The Methodist Church. She has received sufficient scholarship aid to enable her to enter Radcliffe College this Fall.

News From Scituate

On Sunday, July 16th, the Rev. and Mrs. Ross W. Adair of St. Louis, Missouri, were unexpected guests at his former church, the Scituate Harbor (Mass.) Methodist Church that he served as a student minister in 1905 and '06, during the time he was studying at Boston University. Mr. Adair is now the director of the Goodwill Industries in St. Louis, and is vacationing in his wife's native New England.

The Rev. and Mrs. Leopold M. Hays will leave Wednesday for Durham, N.C., where Mrs. Hays will remain during the time her husband is on active duty in New York with the army. Mr. Hays expects to return to Scituate August 14th to resume his local duties.

During the absence of the parsonage family the following ministers will supply the Methodist church and chapel pulpits: July 30th a former minister is expected to return to this charge, the Rev. George A. Wiseman who served Scituate several years ago. August 6th the guest speaker will be the Rev. Leonard Confar, at present employed at the Scituate Camp for the Blind, and also a student at Boston University School of Theology. Sunday August 13th, the Rev. Allen Larson will conduct the service. Mr. Larson is not a stranger in Scituate for he has been directing the work at the Scituate Camp for the Blind for several summers.

The Homemaker's Corner

Mrs. Harry A. Burnham

Baby Sitters

A recent news item interested me. It was dated from Birmingham but it did not say what state; I suppose it was Alabama. It told about a new branch allied to the local Parent Teacher Association. This branch is, the item said, composed entirely of grandmothers and great-grandmothers.

The item went on to explain that, today, many mothers are having to help with family finances. Often this takes them away from home during the day. This leaves the care of children to grandparents. The grandmothers of Birmingham must be an up-and-coming lot, for they decided that they would not lay themselves open to the criticism of being "old-fashioned" in their methods of child training, "No more peachtree switches and bottles of castor oil," they declared. They were going to learn all the "new-fangled ideas about what to do when sister refuses to eat her spinach or Johnny ties knots in the cat's tail."

They are using articles in the National Parent-Teacher Magazine as a guide. They usually meet by themselves, but occasionally they have a joint meeting with the P.T.A. in their district.

It would be interesting to attend one of these joint meetings where the grandmothers, who have supposedly been brought up to date on child care, talk with mothers who may need a little old-time common sense mixed with their modern child psychology.

Once a grandmother confided to me that she sometimes did something pretty dreadful when she had charge of her daughter's children. She said that she had always rocked her babies to sleep when she was a young mother, and those hours with her children were among her most precious memories, but she knew that she mustn't do that with her grandchildren; it would get them into bad habits which would be difficult for her daughter to overcome. "But," she whispered, "sometimes, when the littlest one is sound asleep I lift her carefully, without waking her, and I have a good old rocking-chair hour."

You do have to watch these grandmothers. Birmingham mothers take notice.

Youth Day

The first conference-wide Youth Day of the New England Conference Methodist Youth Fellowship, held at Rolling Ridge on July 8, 1950, found great approval and acceptance by all who attended.

Youth from over 50 Fellowships came together, some from the assembly that ended on the 8th, and others from points in Massachusetts such as Athol, Springfield, Quincy and Lynn, and participated in a full program that included: folk-dancing; eating (reported to be one of the most enjoyable MYF activities); a scavanger hunt that took the youth all over the Ridge, from the Bowling Green and the lake to the "outside mail-box;" the Annual Business Meeting; and as a finish to a perfect day, a Vesper Service.

The following young people were elected for 1950-51: president — Edmund J. Freeman, Dorchester; vice-president — Barbara Tait, Athol; commissioner of worship and evangelism — Marilyn Tait, Leominster; commissioner of missions and world friendship — Jo Ann McKinstry, Leominster; commissioner of community service — Clifford Wood, Worcester; commissioner of recreation and leisure — Paul Blomquist, Winthrop; treasurer — Richard Van Iderstine, Arlington; editor of the *Beacon* — Henry L. Gerner, Dorchester; mailing list secretary — Alison Robbins, Wollaston; Rolling Ridge Commission — Edmund Freeman, pres., Boston District; Joan Zitka, pres., Worcester District.

For Small Churches

The Division of the Local Church of the General Board of Education has plans under way to strengthen its service to the small church schools of Methodism, according to Dr. John Q. Schisler, executive secretary of the division, in a recent interview.

These plans include:

1. A program to help supply pastors (there are 5910 of them) in organizing and conducting church schools in their churches.

2. Encourage executive secretaries of conference boards of education to hold one-teacher Christian Workers' Schools in their

all churches. Last year 86 one-teacher ools were conducted by six special work- employed by the division. Eight courses ected especially for workers in small urches are now available.

3. Each staff member of the Division of Local Church will give time during the r to field service in small churches.

4. A series of articles will be carried in *Church School* on starting small church ools in such situations as suburban de- opments, mountainous regions, and new ricultural communities around govern- ent projects.

5. The preparation of a packet of selected aterials for use by workers in small urches.

Dr. Schisler stated that in order to take e best advantage of the recognized influ- ce of the church school, especially in rural d small town communities, no effort will spared to carry these plans to successful mpletion.

For some time a committee on the small urch, of which the Rev. Luke G. Beau- amp is chairman, has been functioning in e Local Church Division and this com- nittee is now at work on still other plans r service to small churches.

A Pastoral Parable

J. EDWARD CAROTHERS

"On the pipe which wouldn't speak"

It came to pass that the Player of the Pipes brought news that one of the voices refused to be lifted up in the Temple, for it was a pipe which sulked in silence.

So the Pastor girdeth his loins to make his way into the dusty chambers of the great Instrument of Pipes. And he smote his skull against a beam and smiteth his shin upon a cross-member; yet crieth he not violently aloud for he was a good man.

When he cometh to the section wherein was the sulking member, he calleth to the Player that she move upon the keys until with his hands he might find the sulky one, and it was so.

And the Pastor knew what the trouble was, and he cleansed and tightened the loose connection, and the Pipe lifted up its voice with all the rest in harmony before the Most High.

Then taketh the Pastor his way more carefully backward through the chambers (that he tempt not his virtue overmuch by another bruise upon his shin) and he reflected in his heart that with the Pipes, even as with men, they speak harmoniously only when they are connected to the Source of Power.

On A Wide Circuit

W. W. Reid

This Freedom Must Be Maintained

I was one of a group, the other week, that made a house-to-house religious survey of a new suburban community on Long sland — some 3,000 postwar homes planted n yesterday's truck gardens. We were en- leavoring to find the number of Protestant amilies, and the number of these who would e interested in a proposed "community Methodist church."

Some things indicated in the survey are ut another footnote in the mounting evi- dence of Protestantism's precarious hold upon the major cities of the northeastern states and in the environs of those cities. The "old American" families — the families that took root in America perhaps prior to the Civil War — were largely Protestant, largely from the British Isles and Protestant western Europe, and Methodism made great strides among them. But (as in the case with Brooklyn, once a Protestant stronghold) their children's children are moving, or have moved, away from the city; thousands of them are on Long Island, but in communities not within the immediate suburban area. Brooklyn itself (and much of the rest of Greater New York) is crowded with more recent arrivals from Europe — from 1880 to 1940 — and they are largely non-Protestant; and among those who are Protestants the Lutheran churches are preferred to the Methodist. It is the children of these "later Americans" who are moving into the immediate suburbs "to give *their* children room to breathe and play."

American churches that spring from the non-conformist tradition of the British Isles have a growing struggle for recognition in many American cities. The problem requires wise planning for the days ahead — perhaps community churches, union of denominations, growing together in rituals, beliefs, and activities, as well as adjustable programs to meet group needs.

But it was another matter entirely that gave me courage and a lift in this survey; and it was something which made me proud to be an American; *no one questioned by any one of our party showed any fear or hesitancy in speaking of his religious adherence.*

The Jew said, "This is a Jewish family;" and the Roman Catholic said, "We are Catholics," with as much pride and confidence as did any Protestant answer a Protestant canvasser. And I could not help but think of the lands in which, yesterday or today, a Jew would hesitate long before letting his faith be known: he might be in prison or a torture chamber the next day. I thought of those lands where Protestants are even now being burned and beaten out of their homes by Catholics; and of lands where a Catholic is at least ostracized because of his beliefs.

I am thankful for the religious freedom that is America at its best; and I pray that that freedom may never be curtailed or diminished.

One lighter note is rather a sad commentary upon too much of the "religious activity" of all our churches. This particular woman told us in all sincerity, "We are not a Protestant family. But we'd be glad to see a Protestant church here. In fact, when you have your bazaars we'll be glad to patronize them."

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Church-State Negotiations

Consultations on religious freedom for Protestants in Italy have been inaugurated by the president of the Italian Church Council and the head of the religious affairs division of the Ministry of the Interior.

At the start of the negotiation, Dr. Gulielmo del Pesco, council president and moderator of the Waldensian Church, pressed for the repeal of the Fascist law of June 19, 1929, and for the stricter enforcement of the new constitution which guarantees freedom of worship and assembly.

Dr. del Pesco pointed out that officials in many parts of Italy were enforcing the Fascist law and were apparently unacquainted with the new constitution. In an earlier memorandum, the Protestants held that "the stipulations concerning non-Catholic associations and institutions run plainly counter to the principles of the constitution, and are contrary to the international engagements entered into by Italy."

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Washington Diary

Samuel W. Irwin

July 1950

We've had a good deal on our Washington minds lately. Committee hearings that back-fired; crime study with aggressive Senator Kefauver of Tennessee in command; pickets marching daily by the iron fence of the dismantled White House for racial rights in employment; war's alarm and dread decisions by the President; grave Cabinet meetings at Blair House with crowds outside; some business and politics as usual; some statesmanship; silly hoarding and gouge prices; traditional Senate prejudices from Fort Sumpter times that won't allow an FEPC measure to come up; withdrawals to the Judge Taney and the Dred Scott line in state elections; then N.Y. and other fascists with money, meddling in the Florida and North Carolina voting, with distributions of John T. Flynn's nefarious diatribes; cocktail buffoonery from top to the slum; valiant preachers speaking valiantly, and the Sesqui threatening to break at last into play and song in the new amphitheatre. And one must not forget the little brown bear with the burned feet at the zoo, nor that the District of Columbia itself, for once, files an appeal in a restaurant case where there was no food nor drink for three honorable Negroes. Some of these items perhaps should be in any man's diary.

One might choose the little bear first — he stood for animal rights, a free woods and a place to play or to climb for honey, for his right to meditation and some peace of mind. He was against careless campers leaving half-burned embers or hikers throwing matches around, and an official from New Mexico was at the zoo to back him. It was our privilege to be there when a New Mexico game-warden, on whose knee young Bruin had ridden across country in a pacer plane came out of his corner back in somewhere, with the little D.P. on the leash. This bear, only teddy-bear size, didn't mind the speeches — they were brief, by the venerable Dr. Mann, the zoo's curator, and by the Commissioner of Wild Life from the home state. Senator Chavez of New Mexico took part, and then a little girl who argued that we should care for our wild life better and prevent any fire in the forest.

But something or other had irritated small Bruin. He bit at his harness, and sat up for his picture under protest — with that stupid hat and all. Perhaps his antipathy was for the crowd. The game warden had said that it was people like them who had given this little bear his burned feet and left him on a smouldering stump in a devastated woods, just by their heartless carelessness. Or perhaps it was because his den here was to be between some chattering monkeys, senseless things, perhaps degenerated from man, on the one side of him, and the snake pit on the other. Dr. Mann himself had said that one of those cobras had blown poison into the face of his keeper who would have lost his sight but for immediate care. And so when the little bear walked out in the long circle his pose was one of simple disdain and at every chance he flipped that fast front paw at anything they left near him. What he missed here, one felt, was his one-time woodland, his own gaiety and his gentle mother.

Among the Committees

Senator Kefauver in his crime probe is on the hunt. He may come up from the underground anytime now, from Miami to Chicago, with a gambler or a narcotic peddler and a lot of tie-in clues with Capone's one-time racketeers and various other respectables. (Some gentle soul, no doubt, will repeat soon the long moulded liquor plagiarism that all this crime wave rooted from prohibition.)

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But an interesting hearing that recently headed up in a reversal of the committee was that on the confirmation by the Senate of Sumner T. Pike (R. of Maine) nominated by Mr. Truman for re-assignment on the Atomic Energy Commission. David Lilienthal had long traveled the road of spikes laid by thwarted Senator McKellar, later maintained by the "incredible" Senator Hickenlooper. Now Mr. Pike was to make the same run. The hearing black-balled him but the sturdy man fought back and some facts came out of the haze of innuendo on the Senate floor. Senator Hickenlooper "had been told by a commission employee that Pike was sharing plutonium secrets with the British." But Mr. Hickenlooper couldn't vouch for the story. Pike denied it; had even cabled London to prevent it. Two Colorado senators, Milikin (R) and Johnson (D) opposed Pike, it developed, because he wouldn't buy Colorado ore — or not just yet as he was storing in from abroad. Mr. Milikin ventured he hadn't been sent to the Senate to "liquidate the state of Colorado." Senator McMahon, summing up, said he couldn't find what the specific opposition was.

After the fray the vote stood 55 for confirmation, 24 against. Among Republican senators voting aye were Aiken and Flanders from Vermont, Lodge and Saltonstall of Massachusetts, Brewster and Mrs. Smith of Maine. Democrats against, totaled 5. Among them Eastland of Miss. and Byrd of Virginia (who votes only 43 per cent with his party). Among the Republicans in the negative along with Mr. Hickenlooper were those "sure fire mountaineers" Cain (Wash), Malone (Nev.), Kem (Mo.), Butler (Neb.) and Bricker (O.).

Prejudice Fades Slowly

One could have hardly dreamed that Senator Graham would lose the North Carolina election. He lost to a conservative, "narrower on the inside" fellow Democrat, strongly supported by reaction and prejudice that still lingers in the North. Years ago a kindly aged minister in Louisiana used to tell of the days when slave men with their newly bought chattels, passing through his grandfather's place, would stop over for the night. His father would recount to him that as a lad he had heard from the barn the low moaning of a mother whose babe had been taken away at the auction block, and like tales. But that aged kindly minister never matured into any real advocacy of social justice and he always doubted the wisdom of our humble attempts to help the share croppers in the area.

Senator Frank P. Graham, formerly president of the University of North Carolina, number one citizen of the state and perhaps even of the South, had long stood for progressive social legislation. He would have the U.S. a place "where the least of our brethren have freedom to struggle for freedom and where respect for the past is not reaction and hope for the future is not revo-

on," but he was cut down by bitter anti-gro propaganda largely from outside the ce. It came from Klansmen, Dixiecrats, l northern reactionaries, including Con-essman Gwinn of N.Y. with his "free iling" privilege and the Rumely Commit- for Constitutional Government distribut- Flynn's hate material. The post office partment is now investigating sources of s "inflammatory racial propaganda" ough the mails.

Prejudices die hard. Nearly 90 years since r Emancipation Proclamation and still the erties of countless American citizens are dermined and sapped. One's thought runs ck to the sweeping emancipation for the ves of Jamaica in 1838 after the heroic ght of Wilberforce in the British Parlia-ent and the noble missionary William nibb on the field — of how skilled slaves rved and polished a coffin, "dug a deep, eep grave; threw in a slave chain, a slave hip, a slave hat and an iron collar, all the signia of their degradation," as they sang, Now slavery we lay thy vile form in the ust . . ."

The American, up out of slavery, has ever yet been permitted to rejoice in his ll freedom and American hate and preju-ice has not been purged from the calloused eart.

Korean Is Another "First"

A student believed to be the first Korean harmacist to take graduate work in the Jnited States received his master's degree rom the University of Illinois. He is Charles E. Pang of Seoul, whose work has been in he field of manufacturing pharmacy.

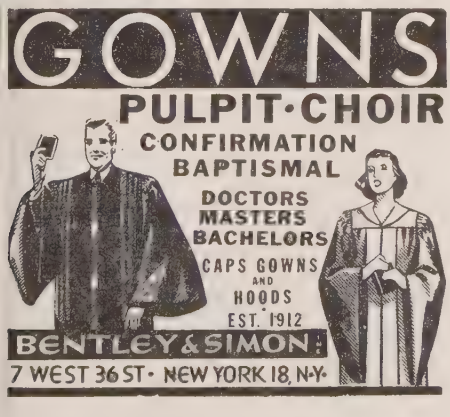
Mr. Pang was brought to the United States y The Methodist Church through its Cru ade for Christ scholarship fund. His two ear grant expired in June, but a Chicago layman has offered to sponsor Mr. Pang's study toward a Ph.D. degree.

Mr. Pang, who worked in a drug store during vacation last summer, said, "It is pretty easy for me to fill prescriptions but it is very difficult to remember numerous face powders and lipsticks."

After graduating from the Seoul Pharmaceutical College in 1945, Mr. Pang taught for a year in the Y.M.C.A. Middle School. He was later a pharmacist with the Seoul Woman's Medical College and a member of the pharmaceutical staff of the public health department.

He was a member of the Oratorio Society and of a church choir in Seoul. In Chicago, he has been a member of the choir at St. Paul's Methodist Church and a speaker and soloist at various church groups and clubs.

"In Korea where Communism is prevailing," Mr. Pang said, "we need, in addition to mission work, the finest medicines and the best educated Christian people that church and science can produce. We have a responsibility to lead the scientists with a profound scientific knowledge based upon Christian spirit throughout our daily professional work."



Dr. Toyohiko Kagawa

Dr. Toyohiko Kagawa, Christian leader of Japan, arrived recently in the United States for six months' speaking tour, beginning July 14th. Dr. Kagawa will be in Massachusetts from Sunday, October 1st through Wednesday, October 4th, announces Professor Allan Knight Chalmers, chairman of the Massachusetts Kagawa Committee. A list of Dr. Kagawa's speaking engagements in Massachusetts follows:

Sunday, October 1st, 3:00 p.m., Amherst—Auspices Amherst Council of Churches. Contact the Rev. James H. Laird, Amherst. 8:00 p.m., Springfield — Auspices Springfield Council of Churches. Contact the Rev. Bryan F. Archibald, First Baptist Church, Springfield.

Monday, October 2nd, 2:00 p.m., Quincy—Auspices Quincy Council of Churches. Contact the Rev. Bedros Baharian, 81 Edison Park, Quincy 69. 8:00 p.m., Melrose High School — Auspices Melrose Council of Churches. Contact Dr. Lemuel K. Lord, 647 Main Street, Melrose.

Tuesday, October 3rd., 2:30 p.m. — Trinity Church, Boston, Massachusetts Council of Church Women. Contact Mrs. Allan Knight Chalmers, 85 Atwood Avenue, Newtonville. 8:00 p.m., Hayden Memorial Hall, B. U. School of Theology, Boston — Public meeting. Contact Dean Walter G. Muelder, 745 Commonwealth Avenue, Boston.

Wednesday, October 4th, 11 a.m., Taunton — Congregational ministers and others. Contact Massachusetts Congregational Conference, Dr. Albert B. Coe, 14 Beacon Street, Boston. 8:00 p.m., Worcester — Auspices Worcester Council of Churches. Contact the Rev. Clement F. Hahn, 28 Montague Street, Worcester.

West Virginians Invite Negro Youth

BUCKHANNON, W. Va. — Two hundred young people, ages 15 to 17, in attendance at the Second Senior Assembly of the West Virginia Methodist Conference, held at West Virginia Wesleyan College here, voted unanimously to invite "one or more" Negro fraternal delegates to their 1951 assembly.

The resolution was presented by the World Friendship group which had been led by Miss Jeanne Conover, a deaconess in the First Methodist Church, Fairmont, W. Va. Making a strong appeal in support of the resolution was Dora Lee Gould, 17-year-old 1950 graduate of the Fairmont High School, who was fraternal delegate last summer at the Delaware Conference Youth Assembly held at Morgan College, Baltimore.

The Rev. Daniel L. Ridout, of Dover, Delaware, served the third successive year as director of music for the assembly.

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PERSONS

The Rev. W. Ralph Ward, Jr., pastor of the Mt. Lebanon Church in Pittsburg, Pa., will be the guest preacher at the 11 a.m. service at Harvard-Epworth Church in Cambridge, Mass., on Sunday, August 6th. Mr. Ward was formerly minister of South Methodist Church, Manchester, Conn.

Mr. James F. Farr, of Cambridge, Mass., conference lay leader of the New England Conference, recently attended the annual meeting of the General Board of Lay Activities held in Chicago from July 25th to 27th. This group of outstanding lay leaders and ministers is responsible for planning and supervising Methodism's total program of lay activities. Mr. Chilton G. Bennett is executive secretary of the board, whose president is Ray H. Nichols, a newspaper editor of Vernon, Texas.

The Rev. W. Emory Hartman, pastor of Grace Church, Harrisburg, Pa., has been named to Bexley Church, Columbus, Ohio, succeeding the Rev. Joseph M. M. Gray, retired.

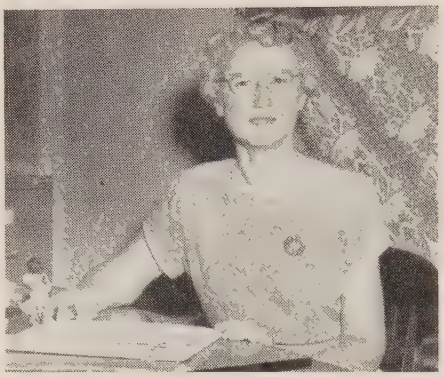
Dr. Edward F. Miner of Worcester, Mass., has recently resigned as chairman of the official board and treasurer of the memorial gifts committee of Wesley Methodist Church in Worcester, the Rev. Dr. George A. Fallon, pastor. On the occasion of his resigning he was presented with a scroll in appreciation for his long and devoted services.

Dr. Allen E. Claxton, pastor of the Broadway Temple Methodist Church in New York City, a veteran in religious broadcasting, has inaugurated a new program using television for popular instruction in New York City. During the months of July and August Dr. Claxton is conducting a vacation Bible School over Dumont's powerful television station, WABD, channel five. Television cameras are focused on a class of young people and the listening-looking audience is invited to consider themselves a part of the school. Dr. Claxton is assisted in this program by the director of religious education of Broadway Temple, Miss Thelma Stouffer, and the WABD director, Mr. Wesley Kinney.

On July 7th Richard E. Smeltzer was united in marriage to Miss Dolores Ann Vice at the First Methodist Church of Duquesne, Pa. The ceremony was performed by Dr. W. G. Smeltzer, father of the groom and pastor of the church. The bride is a graduate of Westminster College and a teacher in the elementary grades. Mr. Smeltzer was graduated from Harvard University in 1949 and has been a student at New College, Edinburgh University, Edinburgh, Scotland, this year. The couple will go to Union Theological Seminary in New York this fall, where Mr. Smeltzer will continue his theological education.

Dr. Ralph Tyler Flewelling of the School of Philosophy at the University of Southern California at Los Angeles has accepted an appointment as visiting professor of Christian ethics and philosophy at Claremont Men's College (Claremont, Calif.) beginning in September. He will continue to edit *The Personalist* which is now in its 31st year under his editorship.

Superintendent And Principal



Announcement has been made recently of the appointment of Miss Olive Lydia Nelson as superintendent of nurses and principal of the School of Nursing of the New England Deaconess Hospital. Miss Nelson will assume her new duties in September succeeding Miss Margaret M. Shrader who is retiring from active nursing service at that time. In making the announcement, Dr. Warren F. Cook, executive director of the hospital, pointed out that Miss Nelson has long been associated with the Deaconess having graduated from the School of Nursing in 1926.

For the two years immediately following graduation, Miss Nelson went to Labrador where she was engaged in public health nursing with the Grenfell Association. In 1928 Miss Nelson accepted the position of second assistant to the superintendent of nurses at the Deaconess and was in Boston for the next four years. From 1932-33 she attended the Selly Oak Colleges in Birmingham, England, receiving special training prior to accepting a post as superintendent of nurses and principal of the Nursing School at the American Mission Hospital for Women and Children in Madura, South India. She held this position for 10 years. Since 1944 Miss Nelson has spent most of her time on the staff of the Nursing School at the Deaconess Hospital. In 1946 she received the degree of Bachelor of Science in Nursing Education from Boston University.

Since 1918 Miss Nelson's home has been in Cambridge, Mass., where she attended the public schools and graduated from the Cambridge Latin School. She is the daughter of Mrs. Amanda Nelson of 151 Magazine Street, Cambridge, and the late Rev. Mr. John Nelson.

In addition to her new duties at the Deaconess, Miss Nelson is secretary for the Massachusetts League of Nursing Education, a member of the Board of Directors of the Boston University Alumnae Association, and a member of the American Association of University Women.

Mrs. Lillian Davis Hinchliffe, widow of the late Rev. E. V. Hinchliffe of the New England Conference, passed away on July 22nd. Mrs. Hinchliffe is survived by her son, Paul, of Athol, Mass., with whom she made her home.

Dr. Lynn Harold Hough, some time dean of Drew Theological Seminary at Drew University, Madison, N.J., and Mrs. Hough left New York on May 31st for a visit in England and Scotland. Dr. Hough has been the summer minister at Wellington Church in Glasgow and has conducted several Saturday evening B.B.C. broadcasts of "Family Prayers." Dr. and Mrs. Hough sailed yesterday (August 1st) for New York and upon their arrival will visit Chautauqua, N.Y., where Dr. Hough is scheduled to give daily addresses. The remainder of the summer will be spent in the White Mountains of New Hampshire.

Francis Hail Brown

In the death of Mr. Francis Hail Brown in his 51st year on July 13th, Asbury Church in Warwick, R. I., lost one of its most devoted and capable leaders. When his illness began, more than a year ago, he was chairman of the finance committee, a representative of his church to the Rhode Island Council of Churches and a reserve lay member of the New England Southern Conference. He was a member of the Board of Directors of the Kent County Hospital, now being erected. It has been discovered that he was the author of many anonymous benefactions. A descendent of one of the oldest families of Rhode Island, he was associated with his family in one of the outstanding residential developments in the state.

He is survived by his widow, two sons, a daughter, his father and a brother.

Funeral services were conducted at Asbury Church on July 15th by the Rev. P. M. Spurrier and the Rev. J. Kenneth Pearson, pastor and former pastor of Asbury Church.

The Rev. Dr. Nels F. S. Ferre, professor of philosophical theology at Vanderbilt University, Nashville, Tennessee, will speak on "Power for Peace during Dark Days," at the monthly meeting of the New England Fel-

ship of Reconciliation, on Thursday, August 3rd, at 8 p.m., at Andover Newton Theological School, Newton, Mass. Dr. Ferre is for 12 years professor of Christian theology at Andover Newton Theological School before taking up his present position at Vanderbilt University a year ago. The public is invited to hear Dr. Ferre's address, which will be preceded by a business meeting of the Fellowship.

Contributions of $80,085 to the Wesleyan University Alumni Fund, Middletown, Conn., during the 1949-50 fiscal year, highest in the history of the fund, were reported by Herbert L. Connelly, alumni secretary. Robert I. Laggren, Wesleyan '13, of Hartford, was fund chairman and directed the record-breaking activities of the fund committee. During the year, there were 2841 contributions, including those from over 200 friends of Wesleyan. Thirty-eight per cent of the alumni participated. The previous "high" was established last year when the alumni fund produced $78,966.

Guest Preachers At Copley Methodist Church

August 6 — The Rev. Leslie H. Johnson, of Newton Methodist Church, Newton, Mass.

August 13 — Dr. Donald H. Rhoades, associate professor of systematic theology, University of Southern California, School of Religion.

August 20 — Dr. Emory S. Bucke, editor of Zions Herald, Boston, Mass.

August 27 — Dr. Robert M. Pierce, of the Parkway Methodist Church, Milton, Mass.

September 3—The Rev. William B. Gould, of the St. James Methodist Church, Brooklyn, New York.

Jews Donate Pews

Houston, Tex. (RNS) — The Golfcrest Methodist Church here has not been built yet, but it already has its pews and they are from a Jewish synagogue.

The pews were donated by Houston's Temple Beth Israel, which recently completed the renovation of its buildings.

In all, the Methodist church received 40 pews from the temple.

"They are not the latest style," commented the Rev. Bernard Hatch, pastor of the Methodist church, "but are in excellent condition."

He said they will be stored in various places provided by the church's 55 members until the new building is completed. Work will start on it this fall.

Elect New President

London (RNS) — Dr. W. E. Sangster, minister of Westminster Central Hall here, was elected president of the Methodist Conference of Great Britain at its annual session. He is the youngest president for many years and the first to be born in this 20th century.

In an address to the delegates Dr. Sangster said that there is today no intellectual rival to the Christian Church. "The days of the scholar-evangelist have come again," he added, "and there are signs of a return to religious interest."

Dr. Sangster also said that though Methodists are sympathetic to social reform they could never accept the Marxist view that man is what he eats.

Korean Students In U.S.

The 30 Korean students who are in the United States under sponsorship of The Methodist Church plan to continue their study as scheduled, it was announced by Miss Eva Deane Kemp, director of the Church's Crusade Scholarship Fund. The students received grants for one to two years of study.

Ho Un Lee, left, whose wife and five children were in Seoul when he left last September, has a two-year grant for study at Garrett Biblical Institute. A teacher and minister, he is a graduate of the Middle School at Yung Sin, China, and the Union Theological Seminary in Seoul.

Chul Son Kim, pictured on the right, was born in South Korea and was living in Seoul when his scholarship was awarded. He is studying at Boston University School of Theology and plans to return to Korea in the summer of 1951. He received his B.A. degree from Seoul National University. He has studied in Japan and at the Union Theological Seminary in Seoul.

Other Crusade scholars are enrolled in a dozen different American institutions. Their fields of study include medicine, theology, English, education, and music. Methodists support the scholarship fund through their Week of Dedication gifts.

Dr. Olson To Europe

Dr. Oscar Thomas Olson, minister in Epworth-Euclid Methodist Church, Cleveland, Ohio, goes to Europe this summer on three official errands.

Representing the Methodist Ecumenical Council, he will meet British Methodist representatives to set up the program of the Ecumenical Methodist Conference to be held in Oxford, England, Aug. 28th to Sept. 7th.

As a member of the Faith and Order Commission of the World Council of Churches, he will present a paper on "The Holy Communion in American Methodism" at a meeting in Bievres, France, Sept. 1st to 7th.

He will also serve as an exchange preacher in England preaching in the Ferme Park Baptist Church, London on Sunday, Aug. 6th; Westminster Central Methodist Church, London on Aug. 13th; Richmond Hill Congregational Church, Bournemouth on Aug. 20th and 27th.

Dr. Olson accompanied by Mrs. Olson and their son Robert Paul sailed on the Britannic from New York on July 27th and return on the Queen Mary from Cherbourg on Sept. 7th.

Belgian School Subsidies

Brussels (RNS) — Government subsidies for Roman Catholic schools, over which parliamentary debate is pending, were discussed by the Council of Bishops at its annual meeting in Malines. Joseph Cardinal Van Roey, Archbishop of Malines, presided.

The bishops also discussed the anti-clerical campaign said to have been fomented by Communists as a result of differences among Belgians over the return of King Leopold.

New England Chinese

Boston has the fourth largest Chinese population in this country. Since 1896 the Chinese Mission of New England has been doing an effective work among the people of Boston's "Chinatown," and in recent years the venture has been a co-operative effort of Baptists, Presbyterians, Congregationalists, and Methodists.

A current emergency has made it necessary for the pastor, the Rev. Dr. Peter Y. F. Shih, to cancel his vacation, and head up an immediate campaign to raise $18,000 between now and August 31st. The reason for this is that the lease on the property expires on that date, and the trustees feel that to safeguard the future interests of the work, the property must be purchased. Pastor Shih reports that businessmen in Chinatown have guaranteed a large portion of the needed money, but he sends out an urgent appeal to all New Englanders to come to the assistance of the program so that August 31st will be a day of victory.

Zions Herald readers will want to help this worthy project and are urged to send their cash contributions to The Chinese Christian Church of New England, 54 Harvard St., Boston 11, Massachusetts.

"The work which centuries might have done must crowd the hours of setting sun."

John R. Mott thus epitomizes the urgency that faces Christians today. The picture shows him examining a map that marks the homes of the writers of meditations in the International Number.

Emphasizing the world brotherhood of the Christian faith, devout Christians from all quarters of the world (including 37 countries) have collaborated to produce this inspiring and heart warming International Number for September-October (12 editions).

This issue of the world's most widely used devotional guide will delight and thrill you. It is an effective means of teaching the universal need of Christ. It gives testimony to the basic faith of Christians. It provides a practical method of presenting the evangelistic and missionary message of our time.

Comments on the International Number of last year were like these:

I have a deepening appreciation of the vital importance of The Upper Room.—John R. Mott

As you read testimonies from all parts of the world it makes you realize the universality of Jesus.—Richmond, Virginia

It surely helps to broaden our horizons and strengthens the bonds of fellowship.—Toronto, Canada

The fact that there are Christians thinking and praying, just as we are, all over the world is a revelation to us smug Americans.—Berkeley, Calif.

It makes one realize how widely read The Upper Room is and how "all one family we", the children of God, are — even though widely separated by distances, languages and customs.—Nassau, Bahamas

Place your order now for the International Number of The Upper Room. Single copy, 10 cents. Ten or more copies to one address, five cents each. Individual subscriptions, 50 cents per year (six issues).

THE UPPER ROOM

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Getting A Kick Out Of Life

With the permission of Mrs. William L. Stidger, Zions Herald will continue to print the "Kicks" which Dr. Stidger wrote before his death last August 7th.

Lew Ayers used to play the young doctor in the Dr. Kildare series with Lionel Barry more before the last war. During the war he came under the influence of Chaplain Alva Mullins in the Philippines, was his helper and decided to become a Christian and go into some definite Christian work either in pictures or elsewhere. That seemed enough for one chaplain to have accomplished, but I have recently come across another drama of Christian influence and loyalty which has thrilled me. That chaplain actually sent more than 100 soldiers into Christian service during the war, among whom was a boy named Gloster Udy from Australia, and he came 7,000 miles to Boston University School of Theology.

Once when I was talking with him, curious as to why he had gone into the ministry and come so far, I asked him, "Gloster what sent you into Christian work, and what brought you here for your theological education?"

"One evening I sat with a chaplain, Alva Mullins, a graduate of this school in a tent in New Guinea and that night he talked me into the ministry and into coming to this school. It's as simple as that."

Two days later, still moved by curiosity, I talked with his younger brother, Stuart Udy also here for his theological study and asked him the same question. This was his reply: "Well, during the war I was stationed in Singapore. I was sitting in a restaurant eating with a young chaplain, Roger Makepeace, when he challenged me to go into the ministry. Here I am. That chaplain was a graduate of this school. Both my brother Gloster, and I, in widely separated theatres of war, were influenced by two graduates of this school to go into the ministry and to come to this school. Strange coincidence isn't it?"

"I'll say it is," I answered, "and it gives me a great sense of pride that two graduates of this seminary were loyal enough to us and to the Kingdom of God to be on the job in that way."

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andard Bearers

I. W. Hermiston

This name is still familiar to many in The thodist Church. When Miss Clara Cushn organized the Standard Bearers in 1901 thought it would be fine if the church nant could be used as a symbol on the s, and here is her own story about it. She wrote: "I sought out the Rev. D. H. bou, D.D., a Methodist Chaplain in the ited States Navy, to ascertain if such a g really existed. He assured me that it s a regular signal pennant in common use oughout the Navy, that it would be an appriate emblem, and that it might be posle to find an old one in a lot of bunting rn out in service and of no further use the Government. Not long after, I received regular naval church pennant from the uipment of the U.S.S. Olympia, which had cently returned from Manila.

"When that old discarded flag, worn and eather-stained with long service was actual in hand, how reverently it was unrolled! s the blue cross on the white pennant lay fore me, my soul was strangely thrilled. his very cross had floated from the flagship the fleet that had torn down the flag hich for long centuries had meant tyranny nd oppression to those far-off islands."

There must be not a few who treasure the andard Bearer Badge, and now that the rganization does not exist it will be of inrest to know that the pennant given to Miss ushman finally came into the possession of liss Clementina Butler.

Miss Butler wanted to have the pennant ut in some appropriate place. I got in ouch with the Director of the Museum at he United States Naval Academy in Anapolis. This is his reply:

. . . This is to inform you that we are most appy to accept your generous offer to preent to this museum the church pennant rom Dewey's flagship as he entered Manila Harbor. We will be looking forward to reeiving it."

(Signed) H. A. Baldridge,
Rear Admiral, U. S. Navy (Retired) Director.

I sent the pennant on and in acknowledging it, Rear Admiral Baldridge wrote:

". . . It gives me great pleasure to accept this pennant for the United States Naval Academy Museum where it will be displayed in the case with other Dewey mementos, and I assure you that I consider the museum more interesting because of its presence."

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Rural Church Conference

B. F. Wentworth

On Monday, June 26th, the annual Ocean Park Rural Conference opened for a five-day session at the Ocean Park Baptist Campground, Ocean Park, Maine. The Rev. James MacKillop presided over the sessions. The Rev. Charles M. McConnell, president of the New England Town and Country Church Commission which sponsors the conference, held the annual meeting of the organization on Thursday. The work of this commission consists of holding the Ocean Park Rural Conference and conducting work over New England in rural areas, co-operating with state councils of churches and other agencies in the field in doing work that has been left undone.

One of its unique projects is the Lunenburg, Mass., co-operative church movement. Co-operating with two denominations, NETAC is supplying money and leadership to help this community find the way to unite its divided Protestant forces so that the community may finally realize a strong church life. The plan is not a usual one, but one that paves the way for other communities to find unity through patient and understanding leadership.

Professor Charles M. McConnell, of Boston University School of Theology, led the conference in its theme, "Rural Evangelism," giving three lectures on "The Evangelism of Jesus." The Rev. Sam Hedrick also gave two lectures. In the discussion hours that followed, the 55 rural leaders present exchanged ideas on all phases of this theme.

A committee on evangelism was set up to promote evangelistic efforts in rural areas and to look toward a possible visit by Dr. E. Stanley Jones to rural New England. The committee chosen was as follows: The Revs. Carlton Worcester representing Rhode Island; Philip Rose from Connecticut; J. R. Treganza from New Hampshire; Joseph Deane of Massachusetts; and John Long representing Vermont.

Next year the 25th anniversary will be observed and the following program committee for this event was chosen: the Revs. W. I. Bull of Waterford, James MacKillop of N. Livermore, and Robert Whitehead of Windham, all of Maine.

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"In complete reliance upon God and not upon himself, the Protestant proclaims the freedom of the Christian man. Therefrom he derives the doctrine of the universal priesthood of believers. . . . A man becomes a Christian by the confession that the New Testament message of the revelation of God in Jesus is true."

* * * *

"The Heritage of The Reformation," By William Pauck, The Beacon Press, Boston. Price, $4.00.

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BUT TOMORROW

A. T. Schulmaier

Today a little bird teetered, stretched, and tried its wings.
It described a circle time and time again.
From each flight it returned to a point near whence it came.

Today a baby fawn rose to its feet, stiff-legged, and alone.
Soon it began to walk, to run, to lope, to frolic but
Ever it came back to its mother whom it never left far away.

Today, there was a man at work and play.
He thought and planned but today he always
Inscribed a circle and returned to be not far from where he was.

Thus it was today. Some say, "Today is all."

But tomorrow; O, The Christian tomorrow!

Tomorrow the blue bird will fly from reach of man and earth
To pierce the air with flight, and bless the skies with song.

Tomorrow the fawn will find a new freedom
On the hills, and in the dales; ignore the miles as on and on it goes.

Tomorrow man will find a new today.
Truth will greet him at its dawn.
Righteousness-full and free-will be its noonday sun.
Beauty — a new beauty of love and sacrifice — will meet him ere the day is long.
He will be at one with God.

Miscellaneous Advertisements

WANTED: Furnished apartment or house for school year near direct railway to New York for missionary family on furlough. Children 6, 9, and 12 years. Write James E. McEldowney, Randolph, Iowa.

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $4.00 per week and up. Kitchen privileges. For information, write the matron, Mrs. Florence Ordway.

Hedding Camp Meeting

Mrs. Downs will sing

The 88th annual session of the Hedding Camp Meeting and Young People's Institute will convene at Hedding, N.H., August 20th to 27th. Dr. Wesley G. Huber, executive secretary of the Evangelistic Association of New England, will preach at 10:30 a.m. on the opening Sunday. Marion Jackson Downs, lyric soprano of New York City, will be featured in concert at 3:00 p.m. on the 20th. The Rev. Thomas R. Burns, pastor of the Union Methodist Church, Fall River, Mass., is to be the preacher of the week for the third season; he begins a series of sermons on Sunday evening, August 20th, and will preach each evening of the week, with morning and evening sermons on the closing Sunday; he will also address the women's meeting on Wednesday morning and will be the leader of the Christian Workers' Hour on Monday, Tuesday, Thursday and Friday at 10 a.m., taking for his subject, "Prayer — the Soul's Sincere Desire." Dr. Huber will preach each afternoon of the week at 2:30 o'clock, the services to be held out-of-doors in the Circle, with a special address to the women on Wednesday afternoon. Dr. Ralph E. Dodge of New York City, will be the speaker on the final Sunday afternoon at 3:00 o'clock. Dr. Dodge is secretary of the Board of Missions for all Methodist work in Africa.

Leaders of the "Vincent Rock Vespers" at 6:30 p.m. on the two Sunday evenings, will be the Rev. W. B. Wylie of East Kingston, N.H., and the Rev. Ernest R. Drake of Raymond, N.H. Morning Watch services will be conducted at 7:30 a.m. during the week. Saturday is Children's Day, with features for and by delegations from church schools of the district.

Other staff members will be: Mrs. Howard Knight of Nashua, N.H., director of Women's Day; John Nickel, New York City, pianist and accompanist for the week; Mrs. Kenneth Boyden, Derry, N.H., leader of children's activities. Donald Spence of Nashua, N.H., will be the director of the Boys' Camp, assisted by Mrs. Leo Corson of Rochester, N.H. The Rev. Burton G. Robbins is listed as dean of the Institute for Intermediates. Mrs. Marion Jackson Downs, featured soloist of the week, is to be in general charge of the music for services. Miss Ruth Roberts of Haverhill, Mass., is to be the soloist for the opening Sunday morning and evening. The week will close with the traditional outdoor candle-lighting ceremony on the campus.

Officers of the association are: The Rev. Ray H. Cowen, president, Haverhill, Mass.; Hollis L. Woods, president of the trustees, Hartford, Conn.; Frederic L. Hooper, secretary, Lawrence, Mass.; Arthur L. Watts, treasurer, Watertown, Mass.; Mrs. Avis Ellis of Lawrence, Mass., is the collector of the Booster Fund, and the Rev. William J. Davis of Sunapee, N.H., is the editor of *The Hedding Daily*.

Methodist Federation Drive

Xenia, Ohio (RNS) — Condemnation of the Russian propaganda campaign which calls the United States "a war-mongering nation" was voiced in a report approved by the Methodist Federation for Social Action at its annual meeting here.

The report also criticized the Soviet propaganda campaign for referring to Russia as the chief exponent of peace. It said:

"We believe this campaign of half-truths and lies can be dispelled by the forthright offer of universal disarmament through the U.N., according to the terms of the Tydings resolution.

"This would include the stripping of all national armament, bacteriological and atomic warfare and restrict heavy armament only to the U.N."

In another action, the delegates called for immediate U.S. recognition of the Chinese People's Democratic Republic.

"Recognition of the Chinese people's government," a resolution said, "will involve the seating of its delegates as the official representatives of China in the United Nations, in place of the representatives of a government now rejected by the Chinese people."

The Federation called for repeal of the Smith Act which provides for loyalty oaths and exposure of subversive activities and urged Presidential amnesty for all who have been convicted under the act.

An approved report on "economic justice" said:

"Our program seeks (1) to achieve justice and meet the basic needs for the more abundant life through the application of Christian principles to our economic relationships; (2) to encourage and co-operate with all employers who recognize their essential partnership with labor in industrial and business enterprise; and (3) to encourage the co-operative movement, both urban and rural."

The delegates also approved a report on racial equality which stated as objectives the repeal of the Oriental exclusion laws, elimination of racial and religious discrimination in industry, overcoming of anti-Semitism, full citizenship rights for American Indians, non-discriminatory employment by all church institutions, and the removal of racial restrictions for entrance to all Methodist educational institutions.

No action was taken on a recommendation by the church's Council of Bishops that the Federation drop the name Methodist from its title because it is an unofficial agency of the denomination.

A proposal that the group change its name to Methodists Federated for Social Action was rejected by a vote of 27 to 19. The unfavorable vote, however, will not be final until the Federation's members at large vote on the name change.

Bishop Francis J. McConnell, retired, of New York, was elected Federation president.

Elected vice-presidents were Bishop Lewis Hartman of Boston, Bishop James C. Baker of Los Angeles, the Rev. Edgar Wahlberg of Dearborn, Mich., and Dean Walter G. Muelder of the Boston University School of Theology.

Dr. Edgar Love was named recording secretary, Dr. G. Q. LeSourd was elected treasurer and W. W. Reid, assistant treasurer. All are from New York City.

New Chinese Gov't. Praised

Xenia, Ohio (RNS)—The Methodist Federation for Social Action was told at its annual meeting here that the new government of China has not interfered with the Christian religion there.

Dr. Lucius Porter, who addressed some 60 members attending the meeting, spoke favorably of Mao Tse-tung's government. He praised "the army of liberation" which led to its creation. But he declined to call the new government Communist.

Born in China, Dr. Porter spent 41 years teaching there.

He said he had received letters from friends at Yenching University, where he taught. "Up to within a few weeks ago neither the academic principles or the religious freedom of utterance had been interfered with by this regime," he said.

Dr. Porter declared, however, that during the past year all students have been required to take a course in Marxist ideology.

"This has been the only change in the curriculum at Yenching," he added.

Referring to the Chinese Nationalist government of General Chiang Kai-shek, he said:

"It is an utterly ridiculous and preposterous idea to support a man whom the Chinese have denied."

"We should help our countrymen recognize that China is in a revolutionary process," he said. "We as Christians should support and help our government support the new

ements of the world where the people on the move."

r. Porter admitted that he deliberately ored the word "Communist" because, he , "that word has become a derogatory n."

I use the terms 'Kremlinism' and 'Stalin- ' for the imperialistic movement in Eu- e, but I call it the Marxian ideology in na," he declared.

The new government's co-operative atti- e towards Christianity marks it off quite arly from Kremlinism," he added.

He concluded by asking: "Why is it our vernment, founded by revolution, balks er independent revolutions in the world?"

loha From Hawaii

zariah F. Reimer

Dr. Reimer, formerly minister of Tre- mont Street Methodist Church in Bos- ton, retired at last June's session of the New England Annual Conference.

It is about time that we wrote the editor ZIONS HERALD to assure him that we are t lost, although we are more than 5000 iles from Boston. As I write this, the onderful city of Honolulu, with the green- ue Pacific, is spread before me to the east- n horizon, for the home of Dr. and Mrs. ynn is located on the lower reaches of Mt. antalus, the highest mountain back of the ty. The Lurline, the beautiful ship upon hich we came here, is just leaving the har- or for Los Angeles. Off to one side is Diamond Head, and to the other is Pearl Harbor. On my near right is the Punch- owl, a long-extinct volcano, now the ceme- ry of 18,000 soldiers and sailors who gave heir lives in the Pacific region in World War II, and now sleep beneath the little wooden crosses, close together, "row on row."

This city, I think, is the dream city of all he world. Almost every street is lined with palms and flowering trees, and practically very home is surrounded by ever-blooming lowers. The homes are generally one story, with open lanais, and little or no protection against storms or cold — for it is never cold here — never below 60 degrees or warmer than 85 degrees. Rain comes usually in small showers of five minutes to half hour. While it rains here on the hillside, down in the city the sun may shine and a rainbow deck the opposite sky.

We have traveled hundreds of miles by auto since we came. Mountains of volcanic origin are always in sight. These are generally covered with vegetation and forest trees such as we never see in New England. The famous Pali, nearly midway across this island of Oahu, is surely one of the most magnificent vistas of the world.

A few days ago we traveled through one of the pineapple regions. Between two mountain ranges about 20 miles wide for scores of miles nothing can be seen but these pineapples in various stages of growth. Below this region, for seemingly interminable miles, lies the sugar cane with the sugar mills located in the small villages where the workers live.

Recently we visited the Dole pineapple factory. It must be one of the most perfect examples of automatic mechanical perfection, joined to human co-ordination for a certain end, to be found on our planet. To see those luscious pines roll on endless belts like swift flowing rivers toward the machines that pare them, core them, and then slice them, while the deft hands of hundreds of women cut away any imperfections, and put them into cans, and then send them on to be sealed, cooked in boiling machines and then labeled at 1000 a minute, and rushed into cases for the markets of all the world, is something literally to make the head swim.

But quite beyond the joys of the endless beauty in nature and ever green and blooming trees and flowers, with entrancing scenery of ocean and mountain and fertile lands, is the realization of a population made up of all races and peoples where prejudice of race, nation, religion or class seem to be almost absent. If Sir Thomas Moore could have visited these isles, in that long ago, his book would not have been named "Utopia" but "Hawaii." Here the whites are in the minority of about one-third, and are called by the term 'haoles,' a name not of hate or presumption, but one of classification only. The newcomer is a "malahini" — not a despised immigrant but a welcome addition to this paradise of good will. It appears that all religions flourish here — all kinds of Christians — Protestants, Catholics, Mormons, Christian Scientists — and with them Buddhists, Taoists and other cults, each seeking God in its own way and none suffering hatred or discrimination.

"Aloha" is the magic word here that cannot be translated into another language, but expresses the whole spirit of these magic isles. "Aloha" is the word of welcome, with smiles and songs and floral leis. "Aloha" is the word of good will and love. "Aloha" means pleasure, prosperity, good health to you. "Aloha" means farewell when you leave. Recently we attended a unique party in which whites, Japanese, Hawaiians and others mingled. As the full moon rose a brief shower came and then a lunar rainbow. After refreshments there were spontaneous Hawaiian songs with ukulele accompaniment and Hawaiian dances. Before we left, being "malahinis," we were led into the circle and serenaded. One chorus, written by the last queen of Hawaii, ended with "When you leave return again to us across the sea."

I wonder who knows that Hawaii, in the native language, means Paradise. No one knows how the first Hawaiians came here more than 1000 years ago — probably from Tahiti 2000 miles away. But when they arrived, undoubtedly by outrigger canoes, they found these islands paradise and called them "Hawaiki" and never left again. Blessed is the spiritual heritage they left here, which should be copied in "Aloha" for all our sorely distraught world.

Yet, from all these wonders we plan to return to Boston about September 10th, and still call it "Home Sweet Home."

Boston Area Calendar

July 30 — August 5 — Christian Adventure camp for Intermediates, Camp Aldersgate.

July 30—August 5 -- Senior Youth Institute, Rolling Ridge.

July 30 — August 6 -- Annual Assembly, Methodist Camp Ground, The Weirs, N. H.

Each Sunday and Thursday night during August — Summer Good Neighbor Program, Winnipesaukee Camp Ground, The Weirs, N. H.

August 5-6 — Young Adult Assembly, Camp Aldersgate.

August 10-17 — Intermediate Camp, Laurel Park, Northampton, Mass.

August 11-13 — Woman's Society Weekend, Camp Aldersgate.

August 13-19 — Intermediate Camp, Rolling Ridge.

August 13-19 — Boston Area Leadership Training School for M.Y.F. leaders above the local level and for adult workers with youth in the sub-districts, districts, and conferences. Maine Conference Campsite, Winthrop, Maine. Dean, the Rev. Harold Keir, 8 Green Street, Concord, N.H. Cost $17.50.

August 19-27 -- Christian Life Institute, Laurel Park.

August 20-26 — Senior Youth Institute, Rolling Ridge.

August 20-27 — Hedding Camp Meeting, Hedding, N.H.

August 27-31 — Older Adult Conference, Rolling Ridge.

Sept. 1-4 — Young Adult Conference, Rolling Ridge.

Sept. 3 — Summer Good Neighbor Program, Winnipesaukee Camp Ground, The Weirs, N. H.

Sept. 19 — Worcester District Conference, Leominster, Mass.

Sept. 20 — Springfield District Conference, Northampton, Mass.

Sept. 25 — Boston-Lynn Joint District Conference, College Avenue Church, Somerville, Mass.

Sept. 27 — Portland District Conference, Westbrook, Maine.

Sept. 28 — Augusta District Conference, Augusta, Maine.

Sept. 29 — Bangor District Conference, Franklin, Maine.

Oct. 13 — Norwich District Conference, Willimantic, Conn.

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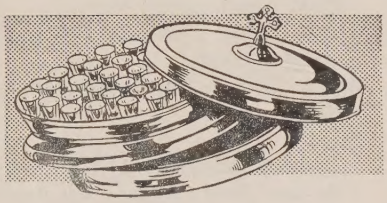

For churches wanting the best, the perfect memorial or gift . . . exceptional in quality and design, easy to care for.

Tray, $135.00; cover, $120.00 — Bread plates from $29.50.

Other sets in aluminum, nickel silver, and solid brass from $15.75 with bread plates.

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